Women Around The Messenger

نساء حول الرسول (ﷺ)

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Transliteration Chart

أ	a
آ . ى	â
ب	b
ت	t
ة	h or t (when followed by another Arabic word)
ث	th
ج	j
ح	ḥ
خ	kh
د	d
ذ	dh
ر	r
ز	z
س	s
ش	sh
ص	ṣ
ض	ḍ
ط	ṭ

ظ	<u>dh</u>
ع	‘
غ	gh
ف	f
ق	q
ك	k
ل	l
م	m
ن	n
هـ - ه - ـه	h
و	w
و (as a long vowel)	oo
ي	y
ي (as a long vowel)	ee
ء	’ (Omitted in initial position)

َ	Fatḥah	a
ِ	Kasrah	i
ُ	Ḍammah	u
ّ	Shaddah	Double letter
ْ	Sukoon	Absence of vowel

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the Name of Allah, the All-Compassionate, All-Merciful

Introduction

All praise is due to Allah. We praise Him and thank Him. We repent to Him and seek for His forgiveness. We seek refuge from Allah from the evils of our own souls and from the consequences of our misdeeds. No one can mislead whomever Allah guides and no one can guide whomsoever Allah causes to go astray.

We testify that none has the right to be worshipped but Allah alone. He has no partner. His is the dominion and the praise. It is He who gives life and death and He has power over all things. Exalted and far is He above what they ascribe to Him.

We equally testify that our leader and model, Muhammad, is Allah's Servant and Messenger. Allah sent him with guidance and the religion of truth that He may make it prevail over all other religions and make him erase the effects of the time of ignorance that have become oppressive and widespread. The Messenger of Allah (ﷺ) delivered the message, fulfilled the trust, wished the Ummah well and fought in the way of Allah as it was due. He left us on a brilliant path whose night is as clear as its day. It is only the doomed that can deviate from that path.

Peace and blessings be upon him, his family, the Companions and their successors and all those who rightly follow them till the Day of Judgment.

Indeed, the first person to believe in Allah as the Lord and in Muhammad (ﷺ), as the Messenger and Prophet was his wife, Khadeejah (رضي الله عنها). She was the fist person to support the Messenger of Allah (ﷺ). She strengthened him, assured him and consoled him. She received the Prophet and his message with her big heart.

After her, many women embraced Islam, not in compliance with their husbands' will or out of tribal solidarity or in obedience to their fathers' command. Rather, these women, in most cases, embraced Islam independently, out of conviction and in demonstration of their right of choice.

If there are men Companions, there are also women Companions. If there are 'Men around the Messenger' there are also 'Women around the Messenger'.

Each of these women played her role in the best possible way and in the noblest way in the arena of faith and sincerity. These women excellently maintained necessary balance between the two segments of humanity: male and female. They stand out as outstanding models in the history of humanity in a way that made them unrivalled in the history of nations from the time of Adam until Allah inherits the earth and all that is on it.

This important and critical aspect in the life of Allah's Messenger, the message that he was carrying, the journey of Islam in its first step and the appearance of the dawn of Islam after the stark darkness in which the entire humanity was living then needs to be written down for many reasons.

One of the diseases of our contemporary age with all its achievements and setbacks, with its scientific breakthrough and cultural defects is that the woman has been turned to a 'doll' or something like a doll in all the senses of the word. I do not think that I have exaggerated in this.

Take for instance, the advertisement of any product in any of the mass media, the woman is disgustingly, cheaply and flimsily dragged into this advertisement even if the product is just the necktie that men wear. This is in addition to her being used as an instrument of sexual arousal.

This is just an example of how the woman has been reduced to a cheap commodity. There are other uncountable examples of this, facilitated through Satanic hands.

It is unfortunate this horrible disease has crept into the midst of the Muslims under the guise of cultural interrelation and in total disregard for our purity and distinguishing values and for many other uncountable reasons.

It is also astonishing that reawakening Muslims should dedicate a lot of their intellectual and practical efforts to help man develop his intellectual, spiritual and physical qualities while little attention is paid to woman. This is in spite of their sure knowledge that the woman is the foundation of family structure and the indispensable factor in putting the children properly on the right path. If the family is endowed with a pious, believing, understanding and hard-working woman, it will produce a strong member of the Islamic Ummah.

Is there any one who can answer this call? Is anybody paying attention? Is anybody ready to work?

As the mother of the faithful, Khadeejah (ﷺ) was the first person to accept Islam the first person to be martyred in the way of Allah was also a woman: Sumayyah. She was crucified on a wood along with her husband, Yâsir and their son, 'Ammâr (may Allah be pleased with them). They were persecuted in the way of Allah. They were made to stay in the scorching sun that pierced their bodies as if it was arrows of fire. Their skins were at the same time, subjected to

lashes like strikes of swords and pierces of spears. They bore all this with patience, hoping to get reward from Allah. The Messenger of Allah (ﷺ) would pass by them while they were in this state of persecution and he would tell them sorrowfully and with tears in his eyes, "Have glad tiding, the household of Yâsir for Paradise is your appointed place."

These words from the Prophet brought relief and peace to their hearts, making them forgetting the persecution. While they were in this pitiful situation, Abu Jahl passed by and he insulted and rebuked them. To show that he was a worthless man Sumayyah replied him by spitting in his face. This enemy of Allah then mercilessly stroke her private parts with a spear he was carrying. She fell down and died as the first martyr among the Companions of Allah's Messenger.

This noble woman was patient and persevering in the cause of Allah. She was soon joined by her husband in the like manner.

As for her youthful son, 'Ammâr, he feared death and preferred safety. He was given respite for sometime but he also later died as a martyr.

Another exemplary woman is 'Â'ishah (رضي الله عنها). She grew up in the house of Islam and *Eemân* and she entered the house of Prophethood while still a youth. She was intelligent and full of knowledge. She performed her role in her marital home in a most wonderful way that was full of love and tranquillity.

She conveyed the knowledge that she has comprehended and memorised. She directed people, taught them, guided them and gave them wisdom. And she left a legacy that is rare to be found in others among members of the prophet's household. The knowledge she taught formed a substantial part of rules of Islamic jurisprudence and its principles.

In addition to her erudition in knowledge and understanding, she was

also a lofty model in acts of worship and shunning of worldly materials.

She was once asked of the reason why she applied musk on her money, and she answered, "This money falls into Allah's Hand before it falls into the hand of the beggar."

Though 'Â'ishah was never destined to bear a child, she was actually a mother. It was in her house that 'Urwah ibn Zubayr, 'Amrah bint 'Abdir-Raḥmân al-Anṣâriyah, al-Qâsim ibn Muhammad ibn Abi Bakr and others were nurtured. These are those who took knowledge from her, drew from her fountain, blossomed and produced the fruits of that knowledge under her generous love.

Though the examples of these women are many, we will, by the permission of Allah, discuss about those women who were around Allah's Messenger (ﷺ) or those women whose lives were connected to that of the prophet and played roles in his life.

In spite of the fact that we have previously written something on this topic, the past methodology is different from the present in many aspects. Here we will, God willing, discuss about these women in serials and do so within the framework of calling to the path of Allah, drawing therefrom, the proper stands that a Muslim must take, and defining his responsibilities.

This is in order to make these women an example to follow in constructive Islamic resurgence without resorting to any exaggeration.

Dear reader, it is with all love and sincerity to Allah, the Exalted that I am dedicating this book *Women Around the Messenger (ﷺ)* to you, beseeching Allah to accept from me and from every Muslim, male and female, our good deeds. All praise is due to Allah, Lord of all the worlds.

Muhammad 'Ali Quṭb

THE MOTHERS

Âminah bint Wahb

Ḥaleemah as-Sa'diyah

Barakah al-Ḥabashiyah

Fâṭimah bint Asad

Âminah bint Wahb

The womb of Âminah bint Wahb was certainly the noblest and the most honourable of all the wombs.[1] It was in a womb that noble foetus (of Allah's Messenger) settled. This seed has been moving from loins of men, generation after generation until Allah in His Divine wisdom decreed that it moved to 'Abdullâh ibn 'Abdul-Muttalib, the youthful Qurayshi who excelled his contemporaries in greatness and beauty and in whose eyes the light of Prophethood was shinning. 'Abdullâh, it was, who was ransomed from slaughtering, after his father had vowed to sacrifice him and had sought to fulfil his vow. He was the most precious person the Arabs have ever known.

This event took place, so that the Divine choice might be actualised and firmly rooted in the history of mankind, bearing witness to Allah's absolute Will. There is no change in His Words and there is no preventer for what He has decreed.

﴿إِنَّ ٱللَّهَ ٱصْطَفَىٰٓ ءَادَمَ وَنُوحًا وَءَالَ إِبْرَٰهِيمَ وَءَالَ عِمْرَٰنَ عَلَى ٱلْعَٰلَمِينَ ﴿٣٣﴾ ذُرِّيَّةًۢ بَعْضُهَا مِنۢ بَعْضٍ ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿٣٤﴾﴾ (سورة آل عِمرَان: ٣٣-٣٤)

﴿Allah chose Adam, Nooḥ [Noah], the family of Ibraheem [Abraham] and the family of 'Imrân above the *Âlameen* [mankind and jinn] [of their times]. Offspring, one of the other, and Allah is the

[1] Because it was the womb that carried the seal of all the prophets and the leader of the messengers. This does not, however, mean that we do not believe that Maryam bint 'Imrân (Jesus' mother) was chosen above women of all mankind (of her time).

All-Hearer, All-Knower.❯ *(Qur'an 3: 33-34)*

'Abdullâh went out with his father 'Abdul-Muṭṭalib after he had been ransomed with the sacrifice and he had increased in light. A woman from Bani Asad ibn 'Abdul 'Uzza then met him beside the Ka'bah and told him after she had looked into his face that was illuminating with the light of prophethood, "You will be given the like of the camels that were sacrificed for your ransom if you can cohabit with me now."

But 'Abdullâh replied her that it was better to die than to commit unlawful thing and that a noble man preserves his honour and religion.

'Abdul-Muṭṭalib finally chose Âminah bint Wahb of the Zuhr clan as a wife for his son 'Abdullâh. Âminah was then the best Qurayshi woman in lineage and status.

A fortune-teller from Tibâlah who was known as Fâṭimah bint Murr al-Khath'amiyah had also seen 'Abdullâh. This woman was one of the most beautiful and the chastest Arab women. She saw the light of prophethood in the face of 'Abdullâh. She then offered herself in marriage to him. But he rejected the offer.

The news of a Prophet that would come out from the children of Ismâ'eel (ﷺ), was spreading among the Arabs all over the peninsula. This news was based on what the people of the Scripture narrated and from what is recorded in their Torah implicitly and explicitly, as well as from what the fortune-tellers and astrologers were saying.

Circumstances that surrounded 'Abdullâh ibn 'Abdul-Muṭṭalib concerning his early life, youth, his excellent and brilliant upbringing, his chastity, his high moral conduct and the light with which he was known, had made some women and girls wish to find

favour with him and eventually be his wife. But as Allah would have it, it was Âminah that became the wife of 'Abdullâh.

Âminah's womb was sooner to bear the noble foetus of the Prophet. And the womb fulfilled the message that was meant for it...and the destiny remained in the hand of Allah Who dispose of it as He likes.

A few months after the pregnancy had taken place, 'Abdullâh undertook a journey to Syria.[2] When he was coming back, he fell ill and stayed with his maternal uncles from the tribe of Bani Najjâr in Yathrib where they nursed him and took care of him.

He however died in that illness, turning his young wife into a widow. Âminah was greatly saddened with the death of her beloved husband who stayed with her after their marriage only for few months. She wept bitterly and wailed severely.

The separation was painful, and more painful than this is the movement of the fetus in her womb. It had already become an orphan before it was born and before it could open its eyes. That was the degree of her psychological pain. But she had a consolation: It was her own self. She was strong and persevering. She also found consolation in 'Abdul-Muṭṭalib who took care of her and showed her compassion. He would not leave her for a second, unless if he had to attend to his private needs.

Her greatest consolation is however her baby. She never felt any hardship or inconvenience, whether physical or psychological. What she felt was rather the opposite of that. She was comfortable

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[2] Syria according to Arabs' geographical terminology is a region consisting of Palestine, Jordan, present day Syria and Lebanon. The city of Gaza that is on Palestinian coast was one of the major cities that Qurayshi merchants frequented.

and at ease. She felt as if she was a different person because she had no consideration for materialism of the humans. She was just like a spectre that hovers in the air.

Someone came to her while she was asleep and told her, "You are pregnant with the leader and the Prophet of this Ummah."

He came to her again before she gave birth and told her, "Say after you have delivered him, 'I seek protection for him with the One (Allah) from the evil of every jealous.' Then name him 'Muhammad'."

Thus did Âminah continue to see dreams. And more than once did the dreams give her glad tidings, strengthen her, encourage her to be patient, console her and elevate her stand and that of the pregnancy she was carrying.

The delivery day was a great day. It was on the twelfth day of Rabee'ul-awwal at dawn.

This very time has its meaning and significance. It has its dimensions in the horizons of time. It was the dawn that removed the darkness from mankind, the accumulated darkness that had made mankind deviated from the straight path and the darkness of humans' injustice against their fellow humans.

Yes! It was in the spring...after the cold, hurricanes, roars and thunders of the winter and after the darkness of its clouds. It was in the spring after the heat and the scorch of the summer and after the dryness and the changes in the nature that come with autumn.

Âminah said, "When I delivered him, a light came out with him that illuminated what is between the East and the West. The light illuminated palaces and markets of Syria until I saw the necks of the camels in Basra. I saw three erected flags: one at the East, one at the West and the third over the Ka'bah."

'Abdul-Muṭṭalib, the Prophet's grandfather came and took the boy Muhammad to the Ka'bah, going round the Ka'bah with him and saying,

"Praise be to Allah Who gave me this greatly important boy;
I seek Allah's protection for him."

Some of the above was culled from Âminah's narration to Ḥaleemah, of the clan of Bani Sa'd who was the Prophet's wet nurse. We shall discuss her life, *inshâ' Allâh*.

It is here that Ḥaleemah bint Abi Dhu'ayb entered the life of Muhammad (ﷺ) as his second mother.

Before we commence our discussion about her life and the role she played we need to make a quick mention of the first milk that entered the Prophet's noble stomach.

She is Thuwaybah the freed maid of his uncle Abu Lahab ('Abdul-'Uzza ibn 'Abdul-Muṭṭalib) who dearly loved his brother 'Abdullâh. Abu Lahab was gravely saddened by the death of his brother. And when his freed maid, Thuwaybah came to him and broke the good news of the birth of Muhammad (ﷺ) to him, he was so happy that he set her free. That was the habit of the Arab noble men. It was a source of pride and glory for them.

It appeared that Thuwaybah stayed with Âminah for few days after she delivered. She also had just delivered a baby then. Muhammad (ﷺ) sucked at her breast until Ḥaleemah came and took him from her.

The role that Ḥaleemah was to play in the Prophet's early childhood was fundamental and important. The two periods of his stay with her at the dwellings of Bani Sa'd were full of important events.

Ḥaleemah as-Sa'diyah

Breast-feeding of babies by women who are not their biological mothers and allowing such babies to grow up in the deserts are some of the signs of nobility and high status among the Arabs of pre-Islamic era.

Ḥaleemah came to Makkah, in the company of some women from the clan of Banu Sa'd, hoping to find babies to nurse. Each woman except Ḥaleemah succeeded in getting a nursling.

Ḥaleemah said: "There was no woman among us who was not offered the Messenger of Allah (ﷺ), and, as soon as she was told that he was an orphan, she would reject him. We would say, 'What is his mother going to give us?' For, we only expected recompense from the baby's father. By Allah, each of my colleagues was able to get a nursling except me. But when I did not succeed in getting any for myself, I told my husband, al-Ḥârith ibn 'Abdul-'Uzza, 'By Allah, I would not like to be the only one from among my colleagues who would go back home without a nursling. I am going to take that orphan boy.'
My husband said, 'You can go and take him. Perhaps, Allah will bless us through him.' I went and took the boy. By Allah, I only took him because I could not find any other."
Ḥaleemah continued: "As soon as I took him and brought him to my riding animal, I breast-fed him as much as Allah would permit and he drank until he was satiated. His brother[3] also drank until he was

[3] She meant her own son who was of the same age with the Prophet, Blessings and peace be upon him.

satiated. My husband then went to our old camel and milked her and both of us drank until we were satiated. And we passed a good night.

In the morning, my husband told me, "Ḥaleemah, by Allah, I could see that you have accepted a blessed child. Can't you observe the blessings we have been witnessing since we took him, and Allah continued to increase us in blessing?!"

We set out on the return journey back to our village. By Allah, my donkey was so fast that none of those of my colleagues could catch up with her. Surprised at this, they said, "Daughter of Abu Dhu'ayb! Was this not your donkey on which you set out with us?!" I said, "Yes, by Allah, she is!" They then said, "By Allah, there is something about her!"

When we arrived at the land of Banu Sa'd — and before that, I did not know a land more barren that our land — my sheep would graze and then come home satisfied and full of milk. We would milk as we liked, and none of our neighbors could be able to have even a drop of milk from their own sheep. Their sheep would go out grazing and would come home with empty stomachs. They would then tell their shepherds, "You should consider where the sheep graze." Yet their sheep would come back with empty stomachs while mine would come home satisfied, and we would milk as we liked. So, Allah continued to show us the blessings that we could clearly perceive.

The boy, Muhammad (ﷺ), then reached age two — and he had been growing up in a way different from that of other kids. By Allah, he had hardly reached the age of two that he had already had strong skin. We took him back to his mother, though we were consumed with grief that we would be losing the blessing he had brought to our household.

When his mother saw him, we told her, "Please let our son stay with us for another year. For, we fear for him the epidemic of Makkah."

We continued pleading with her until she released him to us.

Two or three months after we brought him back, an incidence occurred. He and his foster brother were in the back-yard with our sheep when his brother hurriedly came to us and said: "That my Qurayshi brother was visited by two men, clad in white garments. They laid him on his back and opened his belly."

His stepfather and I rushed to him. We found him standing while his colour has changed. His father embraced him and said: "My son, what happened to you?" He said, "Two men in white garment came to me. They laid me down and opened my belly. They removed something out and took it away. They then returned it as it was." We took him back home.

His father said: "Ḥaleemah, I fear that my son has been touched by (the Jinn). So, let us take him back to his family before what we fear can appear."

Ḥaleemah continued:

"So we took him to his mother. When she saw us, she exclaimed, 'What brought you back, foster parents?! You had been taking an excellent care of him!' We said, 'By Allah, nothing has happened. It is only that Allah has helped us pay our debts and we fear that some harm or unforeseen things might happen to him. That is why we brought him back.'

But his mother did not believe us. She insisted that we tell her the truth and when we told her what had happened, she said, 'So you fear that he might be touched by Satan?! No, by Allah! Satan will never be able to find his way to him. By Allah, there is something great about this son of mine. Shall I tell you something about him?' We said, 'Yes.' She said, 'When I was pregnant with him, I never felt carrying anything that was lighter than him. I saw it in my dream that

a light came out of me that illuminated the palaces of Syria. And when I gave birth to him, his delivery was different from that of other babies; he came out, supporting himself with both hands and raising his head up to the heaven. So, leave him alone.'"

Thus did Lady Ḥaleemah part with her great nursling.

The Messenger of Allah (ﷺ) later in his life, talked about this unique childhood in which he extraordinarily understood things, pictures and names while he was at the dwellings of Banu Sa'd. A number of his Companions — may Allah be pleased with them — narrated the events of this childhood.

At the end of the Battle of Ḥunayn, when the Messenger of Allah (ﷺ) got properties and captives from Hawâzin as spoils of war, a delegation from Hawâzin, who had already embraced Islam came to him at a place called Ji'rânah. They said: "Messenger of Allah, we are a tribal people who had been touched with an affliction that is not unknown to you. Please grant us favor, Allah will grant you favor."

There was among the captives, his foster sister, Shaymâ'. So she came, begging him to show compassion. She reminded him of how he bite her on her back (while he was still a nursling at the dwellings of Banu Sa'd). When the Messenger of Allah (ﷺ) heard this, he laid down his garment for her and made her sit down beside him.

The spokesman of the delegation, Zuhayr ibn Ṣard then stood up and said: "Messenger of Allah, your aunts and foster mothers who took care of you are among the captives that are inside the enclosures. If we had nursed Ibn Abi Shammar or Nu'mân ibn Mundhir and then what happened to us from your part had happened to us from theirs, we would definitely hope in their reciprocal kindness and sympathy. And you are the best of those nursed by any foster mother." He then recited a poetic passage in which he implored the Prophet (ﷺ) to do

favor to his foster people.

The Messenger of Allah (ﷺ) then said, "As for that which is for me and the children of 'Abdul-Muṭṭalib, it is all for Allah and for you."

The Anṣâr (the Helpers) then said, "Whatever belongs to us is for Allah and His Messenger!"

That day was, indeed, a day of reciprocal kindness; and the stand took on that day was a stand that represented greatness and excellent moral quality!!!

Muhammad (ﷺ) went back to the warmness of his mother's bosom and unto the compassionate care of his grandfather, 'Abdul-Muṭṭalib. He had then become a young boy in whose noble face lights were illuminating, whose appearance brought splendor, whose heart was filled with signs of guidance and transparence and whose tongue was characterized with tenderness and sweetness. For, he was being nurtured by Allah, the Exalted.

Âminah would hug and embrace her beloved son. She would feel a unique warmness that she used to have while she was pregnant with him; and she would perceive this extraordinary and indescribable warmness all over her body.

His grandfather, 'Abdul-Muṭṭalib — the chief of Quraysh — could not bear Muhammad's absence, and he would never be tired of looking at him. He would visit him at Âminah's apartment every morning and evening, and at all times. He would ask her, "How is my son Muhammad?" And he would hold him and fondly hug him. He would see in Muhammad the picture of his son 'Abdullâh who died while he was still a bridegroom and whose death brought him unparalleled sorrow. He would see in his grandson amazing characteristics that increased him in compassion and love for him.

When Muhammad (ﷺ) reached the age of six, his mother sought permission from 'Abdul-Muṭṭalib to go to Yathrib with her son in order to visit the grave of her beloved husband 'Abdullâh and to spend some time with his maternal uncles, Banu Najjâr. He gave her permission to go and advised her to take care of herself and her son.

Âminah set out with her son, Muhammad and in the company of her maid-servant called Barakah, who served her and took care of her son. Muhammad (ﷺ) loved Barakah and regarded her as a member of his household and family.

Âminah felt a great pain and sorrow when she stood beside the grave of her beloved husband, shedding hot tears with her son, Muhammad on her side on whose noble cheeks drops of tears that looked like pearls were rolling down — out of compassion for his sorrowful mother and in sadness for death of a father he never saw.

It appeared that the fever of Yathrib had affected Âminah before she left the city. But she did not know of this until she was on her way back to Makkah. Her condition worsened, and while at a village called Abwâ', she succumbed to her illness and breathed her last.

Muhammad (ﷺ) wept bitterly and the Angels of the heaven also wept in sympathy with him.[4] They cried for him because of his losing of both his parents while he was in so young an age. His orphanhood was, no doubt, the most painful one!

The page of his mother, Âminah bint Wahb was then closed!! The young boy, Muhammad (ﷺ) was then grabbed and taken back to Makkah by that young woman, Barakah, who was a freed slave of his parents.

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[4] This is according to some narrations.

Barakah [Umm Ayman] And Fâṭimah bint Asad

Muhammad (ﷺ) said, "Umm Ayman is my second mother."

Barakah came back to Makkah with Muhammad (ﷺ) to his grandfather 'Abdul-Muṭṭalib. It was there that she showed all the love and affection she had to Muhammad (ﷺ). And any child in Muhammad's age then, no matter how intelligent and self-dependent he may be, would still need someone to care of him.

'Abdul-Muṭṭalib, as it was known of him that he extremely loved Muhammad (ﷺ) was very keen in his care for him, especially since he had heard many sayings and news and signs from here and there about the importance and greatness of the future of Muhammad's life.

A group of men from Bani Mudlij tribe once told 'Abdul-Muṭṭalib, "Take care of him, for we have not seen a foot that resembles the feet that are at *Maqâm* (Ibraheem) more than his."

'Abdul-Muṭṭalib looked at his son Abu Tâlib and told him, Listen to what these people are saying." It was there and then that 'Abdul-Muṭṭalib entrusted the care of Muhammad (ﷺ) to Abu Ṭâlib, after his death.

Muhammad was in a pre-adolescent age. He would come to his grandfather, 'Abdul-Muṭṭalib in his court at the Ka'bah under

whose shade they used to lay a carpet for him. His sons would sit around the carpet until he came out to them. And none of them would sit on this carpet as a sign of respect for him.

But Muhammad (ﷺ) would come and sit on the carpet and his uncles would prevent him from doing so. 'Abdul-Muṭṭalib would then tell them, "Leave my son alone. By Allah, he is going to be a greatly important person." He would then make him sit down beside him on the carpet, and he would pat him on the back and would be pleased with whatever he did.

Never did 'Abdul-Muṭṭalib eat any food without saying, "Bring my son to me." And he would be brought to him.

During the years in which 'Abdul-Muṭṭalib took care of this great orphan, he did not leave his domestic affairs or matters of his childhood unattended. He would command his nurse, Barakah to be cautious with and treat Muhammad (ﷺ) with utmost kindness and gentleness. He told her once, "Barakah, Be mindful of my son, for I had seen him with children near the lotus tree. The people of the Scripture are saying that my son is the Prophet of this generation."

Perhaps Barakah understood what that meant or, to say it in a better way, had witnessed that with her own eyes, heard it with her ears and understood it with her heart.

She had a narration regarding this. She said, "Two men from the Jews of Madeenah came to me one day and they told me, 'Bring out for us Aḥmad[5] so that we can see him.' They then looked at him and scrutinized him. One of them told his companion, 'This is the Prophet of this Ummah and that is the place of his migration (referring to Madeenah). There will be a lot of killings and captive-taking there'."

[5] This is one of the names of the Prophet (ﷺ).

Barakah added, "When Âminah heard of that she was scared and took him away. She later died at Abwâ while on her way back to Makkah.

Fâṭimah bint Asad

Barakah took Muhammad (ﷺ) to the house of his uncle, Abu Ṭâlib who was entrusted with his care. It is here that a fourth mother entered the life of Muhammad (ﷺ). This mother was Fâṭimah bint Asad ibn Hâshim ibn 'Abd Manâf. She was the mother of 'Ali ibn Abi Ṭâlib and his siblings.

Muhammad (ﷺ) was then an eight-year-old boy. He was still in need of a warm bosom in which he could seek shelter, an affectionate breast in which he could express his pains and hopes and a compassionate and a loving hand that could assist him in meeting his needs.

Fâṭimah bint Asad was a good mother to him. She never differentiated between Muhammad and her own children and she would shower on him of her good nature, pleasant motherhood and noble breed.

She continuously played motherhood to him until he became a youth and he could stand on his own. He then married Khadeejah.

Muhammad (ﷺ) was however the embodiment of gratefulness and dutifulness. He buried her in his own garment when she died, and he had this to say about her, "No one took care of me after Abu Ṭâlib, better than her."

Here — again — Muhammad (ﷺ) enjoyed the motherly care of Barakah and Fâṭimah bint Asad at almost the same time as his uncle Abu Ṭâlib also showed him great love and affection. All this

compensated him for the pain of orphanhood he suffered, and served as an excellent consolation for him. Allah (ﷻ) says:

﴿أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ ۝٦﴾ (سورة الضحى: ٦)

﴾Did He not find you [O' Muhammad] an orphan and gave you a refuge?﴿ *(Qur'an 93: 6)*

The most preponderant of the historical narrations is that Fâṭimah bint Asad embraced Islam and migrated. She died in Madeenah during the lifetime of the Messenger of Allah (ﷺ) after a ripe old age.

As for Barakah, she remained with Muhammad (ﷺ) as a shade over him, never leaving him or keeping far from him even while he was in the house of Abu Ṭâlib.

When the Messenger of Allah (ﷺ) married Khadeejah, he set her free. She then married 'Ubayd ibn Zayd for whom she bore a son whose name was Ayman. She was blessed with a long life and she became one of the earliest Muslims when the light of Prophethood emerged. Umm Ayman deserved being one of the first individuals to embrace Islam, for she used to feel and hear news and prophesies about the advent of Muhammad (ﷺ) as a Prophet and a Messenger, and as a bringer of glad tiding and a warner.

When it was time for migration, she migrated. Circumstances of her migration were really one of the signs of her deep faith. Ibn Sa'd recorded in his book *Ṭabaqât*:

"When Umm Ayman migrated, she spent the evening at an-Naṣr that lies before ar-Rawḥâ'.[6] She was thirsty and she had no water. Since

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[6] An-Naṣr and ar-Rawḥâ' are names of two places on the way to Madeenah from Makkah.

she was fasting, and had been weakened by thirst, a container of water with a white rope was sent down to her from the sky. She said, 'And I took it and drank it until I was satisfied. I never felt any thirst after that. I had exposed myself to thirst through fasting in hot days but I did not feel thirsty.'"

In Madeenah, Umm Ayman would be kind to the Prophet (ﷺ) and attend to him. Sufiyân ibn 'Uyaynah narrated that Umm Ayman would be kind to the Messenger of Allah (ﷺ) whenever he visited her inquiring about her conditions and remembering her motherly care for him, and her compassion. The Prophet would sometimes pass siesta at her house, showing kindness and cheerfulness to her. She also would present him with food and drink that he loved and she would move up and down in front of him in the peak of happiness.

Her house was one of the few houses in which the Prophet (ﷺ) would seek succour and rest. Her friends among the female Companions always found blessings when he visited Umm Ayman as they were always happy by his giving them preference over others.

When her husband Abu Ayman died, she found some consolation in the fruit of this marriage which was her son Ayman. But she found greater consolation with Muhammad (ﷺ) whose company she had been keeping since he was born and for whom she was a mother after the death of his mother Âminah.

Muhammad (ﷺ) would look at Umm Ayman with the eye of Prophethood that penetrates all screens, infiltrates all depths and sees what ordinary eyes could not see.

The Messenger of Allah (ﷺ) said one day in Makkah, in the presence of some of his Companions before migration, "Whoever wishes to marry a woman among the women of Paradise should marry Umm Ayman."

This is a noble statement that carries many great meanings. If we tried to understand the depths of this statement and its meaning, our understanding and our pens could not comprehend or encompass that.

How can someone who wishes to marry a woman among the people of Paradise not himself be one of the people of Paradise?!!

Zayd ibn Ḥârithah (ﷺ) was one of those who heard this noble statement. As he was the first freed bondsman that accepted Islam, he was also the first to respond to this great prophetic call, hoping to enter Paradise and in faithful response to the call of Allah and His Messenger (ﷺ).

Zayd married Barakah, Umm Ayman and she bore him Usâmah ibn Zayd, who was popularly known as the dearest son of the dearest. The Prophet (ﷺ) would give no one a preference over him in affection and would bring no one closer to him more than Usâmah.

Barakah (which means blessing), as an ordinary meaning, perfectly corresponded with the situation of Barakah, Umm Ayman. This is because; the situation of some people greatly suits the meaning of the names they bear.

However, there are others, the meanings of whose names are as far from their realities as the earth is far from the heaven and as the East is far from the West. The meanings of the names of some people are starkly different from their realities as the darkness is different from light. Many are the people named *Sa'eed* (meaning prosperous) that have never tasted prosperity and have even had their names written among the miserable. Many are the persons named *Ameen* (meaning the trustworthy) whose deviation had plunged them into the abyss of treachery that is evil a place of return. Many are the persons named *Khaleel* (meaning the intimate friend) in whom you will find no meaning of friendship.

The Messenger of Allah (ﷺ) said the truth. He was in fact, the truthful and the trustworthy who never spoke out of desire. He said that Zayd would be the first of the martyrs in the Battle of Mu'tah, and it came to pass as he had said. He and his wife will be in the highest *Firdaws*, in a seat of honour near a Sovereign, Perfect in Ability.

Umm Ayman (ﷺ) had another excellence. It is her son, Ayman whom she brought up upon Islam and faith and whom she nurtured with her known high motherliness and sublime manners.

This Ayman was martyred during the Battle of Khaybar. And his mother bore that with patience, hoping to get reward from Allah and feeling honoured by the Prophet's consolation for her.

Yes, she had another excellence. She never agitated or got annoyed when the Messenger of Allah (ﷺ) chose her husband, Zayd ibn Ḥârithah as the husband for his cousin Zaynab bint Jaḥsh. By that, the Prophet (ﷺ) smashed the idolatry norms of the time of ignorance when distinction was made among people on the basis of lineage and family status. He thereby raised the banner of faith, Islam and piety and obeying the commandment of Allah that says:

﴿... إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ ... ﴿١٣﴾﴾ (سورة الحجرات: ١٣)

﴾... Verily, the most honorable of you with Allah is that [believer] who is most pious...﴿ *(Qur'an 49: 13)*

Umm Ayman showed contentedness with the decision of Allah's Messenger (ﷺ) and kept quiet. She was satisfied with the Prophet's choice and the reason behind that choice. She therefore, rightly deserved to be one of the leaders of *Eemân* who are at the forefront of those who love Allah and His Messenger (ﷺ). Allah (ﷻ) says:

﴿قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ ... ﴿٣١﴾﴾

(سورة آل عمران: ٣١)

﴿Say [O' Muhammad to mankind], 'If you [really] love Allah then follow me [i.e. accept Islamic Monotheism, follow the Qur'an and the Sunnah], Allah will love you...﴾ *(Qur'an 3: 31)*

Umm Ayman wept in the final days of her life twice. And her crying on those two occasions was much.

The first occasion was when the Prophet (ﷺ) died. This is natural, for there is no believer who would not shed tears and be stricken with sorrow and pain for the death of the Prophet (ﷺ). But Umm Ayman gave us the most wonderful example of deep faith.

Abu Bakr aṣ-Ṣiddeeq and 'Umar (may Allah be pleased with them) visited her to console her, and to show regard for the place she occupied in the heart of the Messenger of Allah (ﷺ).

Abu Bakr aṣ-Ṣiddeeq told 'Umar, "Let us go and visit Umm Ayman as the Messenger of Allah used to do." When they entered her house she started crying and they asked her, "Why are you crying? What is with Allah is better for His Messenger (ﷺ)."

Guess the answer this truthful and sincere believer who had been given the glad tiding of Paradise gave them?

She said, "I am crying because the revelation from the heaven has stopped."

By this statement of hers, she drove them into tears and she started crying again and they cried along with her.

The truth must be told. Umm Ayman had risen above all sentiments and feelings and above the materialism of this earth unto the horizons of the heavens and unto the highest places of Paradise.

The second occasion on which she cried was when 'Umar was martyred while he was standing in prayer. Her crying that day attracted attention. When she was asked about that she said, "Today, Islam has been weakened."

She said this because she knew through her insight and penetrating faith that 'Umar was a unique man in whose tongue and heart Allah has put the truth, as mentioned by the truthful and the trustworthy Prophet (ﷺ). Yes, 'Umar bore faith in his heart and the sword of truth in his hand. He bore in his mind beams of certainty.

Umm Ayman lived a long life that spanned decades. The body could then no longer bear the vicissitudes of time. The time came for Umm Ayman to join her loved ones, Muhammad (ﷺ) and his Companions. Death came to her with glad tiding and her soul departed from this world to its Lord. May Allah be pleased with her and please her. May He give her honourable entertainment and abode. May He make us join her company of the righteous among the servants of Allah.

The Prophet's Wives [Mothers of the Faithful]

Khadeejah bint Khuwaylid

Sawdah bint Zam'ah

'Â'ishah bint Abi Bakr

Maymoonah

Ḥafṣah bint 'Umar

Zaynab bint Khuzaymah

Ṣafiyah bint Ḥuyay

Zaynab bint Jaḥsh al-Asadiyah

Umm Ḥabeebah [Ramlah bint Abi Sufiyân]

Umm Salamah

Mâriyah, the Egyptian

Juwayriyah bint al-Ḥârith

Khadeejah bint Khuwaylid

May Allah be pleased with her

The Messenger of Allah (ﷺ) told her,

"Khadeejah, here is (Angel) Gabriel. He commanded me to say *salâm* to you and to give you the glad of tiding of a home of pearl in Paradise in which there will be no toil or hardship." She replied, "Allah is the Giver of *salâm* (peace). Peace be upon Gabriel and peace and mercy of Allah be upon you."

Khadeejah has had a previous marriage before she married the Messenger of Allah (ﷺ).

But now, she was free, conducting the affairs of her life and shouldering her huge responsibilities all by herself. She was a wealthy woman who had wide commercial holdings. This is in addition to her being beautiful, very famous and pure-mannered, a quality that won her the accolade: 'The pure woman'.

All these qualities and qualifications made her attractive to many Qurayshi men who wished to marry her.

But it seemed that her first marriage experience made her refuse to agree to any of the proposals. Her preoccupation with her business and other obligations might also have been another reason for her refusal of these proposals. She remained unmarried until she got older and approached the age of forty.

The popularity of the name of the Trustworthy (Muhammad) (ﷺ) who was a model of good conduct reached her. What she heard

from her servant, Maysarah regarding Muhammad's excellent manners in buying and selling and how he made big profits when he accompanied them on their last business trip to Syria created in her a great interest in him. This led her to send someone to him to indirectly express her interest in marrying him.

The marriage took place between her and Muhammad (ﷺ) and both were delighted because of the same conducts they shared and their hearts also shared the same feeling.

In the course of the years in which they lived together as husband and wife, the marriage was blessed with pleasant children. The first of them was al-Qâsim, with whose he formed his famous acronym. They were then blessed with 'Abdullâh, aṭ-Ṭayyib, who was otherwise known as aṭ-Ṭâhir. But for some Divine Wisdom all of them died in their infancy. And that was before he was commissioned as a Prophet.

After he was commissioned as a Prophet, he was blessed with girls successively in the following order: Zaynab, Ruqayyah, Umm Kulthoom and Fâṭimah (may Allah be pleased with all of them).

The greatness of Khadeejah vividly showed in its best and perfect form at the time her husband was commissioned as a Prophet and after that until she died amid the tears of her daughters and the sorrow of their great father and the noble Messenger over his Companion, the life partner and the solid support.

The Messenger of Allah (ﷺ) was made to love seclusion and staying away from people and their materialistic world for the purpose of reflection and meditation over the sovereignty (of the heavens and the earth). This seclusion led to the elevation of his soul and the purity of his feeling. He became prepared to receive the Great News and the huge responsibility.

The Prophet (ﷺ) used to visit the cave of Ḥirâ' on the Mountain of Mercy (Jabal ar-Raḥmah).[7] He would take with him his food and drink that his wife, Khadeejah had prepared for him. He would spend some days and nights there, particularly during the month of Ramaḍân, in seclusion.

The Prophet (ﷺ) returned home one day, after the revelation has been sent down to him for the first time. He returned home to convey the following divine words to Khadeejah:

﴿ٱقۡرَأۡ بِٱسۡمِ رَبِّكَ ٱلَّذِي خَلَقَ ۝١ خَلَقَ ٱلۡإِنسَٰنَ مِنۡ عَلَقٍ ۝٢ ٱقۡرَأۡ وَرَبُّكَ ٱلۡأَكۡرَمُ ۝٣
ٱلَّذِي عَلَّمَ بِٱلۡقَلَمِ ۝٤ عَلَّمَ ٱلۡإِنسَٰنَ مَا لَمۡ يَعۡلَمۡ ۝٥﴾ (سورة العلق: ١-٥)

﴿Read! In the Name of your Lord Who has created [all that exists]. He has created man from a clot [a piece of thick coagulated blood]. Read! And your Lord is the Most Generous. Who has taught [the writing] by the pen. He has taught man that which he knew not.﴾ *(Qur'an 96: 1-5)*

It is here that the first signs of her greatness manifested.

Yes! She unhesitantly believed in him and accepted Islam immediately. This is the consensus of the historians and writers of the life history of the Prophet (ﷺ).

There is however a question:
"Was her acceptance of Islam and her faith done just to follow her husband so that their relationship could continue or was it done for noble and sublime reasons that transcended this materialistic and sentimental meaning?"

The Messenger of Allah (ﷺ) returned home to his wife, Khadeejah while his heart was trembling and saying, "Cover me,

[7] Jabal ar-Raḥmah is on the right side when one is going to 'Arafah.

cover me." She covered him until he was no more terrified.[8] He told Khadeejah, after having informed her of his experience in the cave of Ḥirâ', "I fear that something might happen to me."

But his wife's response to this expression of fright was, "Never! By Allah, Allah will never disgrace you. You keep good relations with your Kith and kin, serve your guests generously, help the poor and the destitute and assist the deserving calamity-afflicted ones."

This statement is undoubtedly a sign of awareness, wisdom, maturity and a deep understanding of the situation. It is also an expression of support.

'Â'ishah (ﵑ) narrated that the Messenger of Allah (ﷺ) was sitting down with Khadeejah. He then saw a person between the heaven and the earth and he told Khadeejah of what he saw. She asked him to move closer. When he moved closer she asked her if he still saw the person and he answered in the affirmative. She then told him to put his head under her garment and asked him if he still saw him. He answered in the negative. She then told him, "Relax, this is an angel, had he been a devil he would not have been ashamed (of looking at you while you are under the cover of a woman's garment)."

With decisive word and action did Khadeejah calmed the Prophet (ﷺ) and strengthened him. The great love she had for him transformed into what is greater: belief in Allah and His Messenger (ﷺ).

One day, the Prophet (ﷺ) returned home after Jibreel (ﷺ) had taught him how to pray. He informed her of this and she said, "Just teach me how he taught you." And he taught her. She then performed

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[8] See: *as-Seerah an-Nabawiyah,* by Ibn Hishâm.

ablution as he did and she prayed along with him, and then said, "I testify that you are really the Messenger of Allah."

Ibn Ḥajar said in his Book, *al-Iṣâbah*: "This is the most correct narration I came about concerning her Islam."[9]

Ibn Isḥâq said: "Khadeejah was the first person to believe in Allah and His Messenger and believe in all that he brought. Allah comforted His Messenger by that. The Prophet never heard any unpleasant thing from her whenever she talked to him.

And the journey continued...

The ship of faith continued weathering the storms and waves of the age of ignorance and its darkness, while its great captain Muhammad (ﷺ) was directing the passengers with wisdom, patience and reliance on Allah. Whenever he sensed tiredness in himself or sensed an aggression in the violent winds he turned his eyes to the heaven and then sought support from his Companion and life partner. And what he got was a compassionate smile and a truthful, assuring and reinforcing word. He then became strengthened in his mission to carry out the command of Allah and His order.

This great aspect of Khadeejah was adequately rewarded by the Lord of Majesty. Angel Gabriel (ﷺ) was sent to the Messenger of Allah (ﷺ) to give him a good tiding of a home of pearls in Paradise, where there would be no hardship or tiredness.

Here is another aspect of greatness in the life of Khadeejah.

She had invested all her wealth in the cause of Allah. She generously and unlimitedly spent without making any mention of what she had spent, especially during the years of sanction in the alleys of Abu Ṭâlib.

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[9] See *al-Iṣâbah*, vol. 4 p. 274.

She spared the Messenger of Allah (ﷺ) the trouble of labour. All his occupation was calling unto the way of Allah. Allah reminded him of this favour when He (ﷻ) says:

﴿وَوَجَدَكَ عَآئِلًا فَأَغۡنَىٰ ۝٨﴾ (سورة الضحى: ٨)

﴿And He found you poor and made you rich [self-sufficient with self-contentment]?﴾ *(Qur'an 93: 8)*

She also showed kindness to the weak and poor Muslims. She was very generous to them and was really and deservedly entitled to be called 'Mother of the faithful'. She was the first mother of the faithful in every sense.

She enjoyed so an envious status that 'Â'ishah was strongly jealous of her because the Messenger of Allah (ﷺ) frequently spoke of her and nostalgically remembered her days with him and missed her.

'Â'ishah (﵂) said: "The Messenger of Allah (ﷺ) rarely went out of the house without mentioning Khadeejah and praising her. One day, he spoke of her and I grew very jealous and I told him, 'Was she not an old lady whom Allah has replaced for you with a better woman?' He got angry and said, 'No, by Allah! Allah did not replace her with any better woman. For, she believed in me when people disbelieved, she consoled me with her wealth when people denied me their money and Allah blessed me with children from her while I was denied children by other women.' 'Â'ishah then said, 'And I said in my mind, 'Never shall I speak unfavourably of her again'.'"

Khadeejah (﵂) came out of the alleys of Abu Ṭâlib physically weakened. She became sick and her beloved husband and daughters cared for her, consoled her and alleviated her suffering to the best of their ability. But as Allah would have it, no remedy or cure was able to heal her, and she finally surrendered her soul and left for the

Highest Company.

Her death was one of the saddest experiences of the Messenger of Allah (ﷺ).

Khawlah bint Ḥakeem asked the Prophet, "Messenger of Allah! It seems you have been afflicted by want since the death of Khadeejah." The Prophet (ﷺ) replied, "Yes, she was the mother of the household and the caretaker for the family."

The saying of the Prophet (ﷺ) was the result of the inevitable gap her death created in the household, in the real sense of the word. This is because; seeing the daughters would remind of the absent mother, and the atmosphere of sorrow and distress would remind of the big heart that was flourishing with love and faith.

Sawdah and 'Â'ishah

May Allah be pleased with them

Sawdah and 'Â'ishah entered the life of the Prophet's household after the death of Khadeejah (ﷺ).

There is something that we would like to call the attention of the reader to here: The Messenger of Allah (ﷺ) never had another wife for almost two decades in which he was married to Khadeejah, neither before he was commissioned as a Prophet nor after that. But when he died, he left behind ten wives who are mothers of the faithful.

Before talking about Sawdah and 'Â'ishah, attention needs to be paid to Khawlah bint Hakeem, the woman whose deep faith and strong love for the Messenger of Allah (ﷺ) spurred her into interfering in the Prophet's private family affairs, and who played an excellent role in this regard.

Khawlah was the wife of 'Uthmân ibn Math'oon. And both of them were among the first persons who embraced the call of Islam and whom Islam embraced. They lived for this call and it lived by them. Islam moved in their limbs and veins like blood. Even their hearts pulsed for the love of this heavenly religion.

It was Khawlah who saw signs of deep sorrow in the lineaments of the Prophet's noble face, just like other female Companions. But she was the bravest of them all and the most daring to ask the Messenger of Allah (ﷺ). She said, "Messenger of Allah, it seems you have been afflicted by want since the death of

Khadeejah." The Prophet (ﷺ) replied, "Yes, she was the mother of the household and the care-taker for the family."

Khawlah, the experienced lady, out of love and compassion, observed the need of the Prophet's noble household to someone who could fill the gap created by the death of Khadeejah.

Khawlah employed her maturity, farsightedness and deep faith to peruse the psychological, social and momentary conditions of the Prophet (ﷺ).

After sufficient study and reflection, she suggested marriage to the Messenger of Allah (ﷺ) telling him: "If you like, you can marry a matron and if you like you can marry a virgin, O' Messenger of Allah." So he asked her of the matron and the virgin and she replied that the matron was Sawdah bint Zam'ah and the virgin was 'Â'ishah daughter of Abi Bakr, who was the Prophet's most beloved of all men.

Perhaps, Khawlah suggested Sawdah who was a matron and experienced woman so that she could take care of the Prophet's family and cater for his household, and suggested 'Â'ishah who was a virgin and a young woman so his broken heart could be mended and serve as a way of strengthening the relationship between the Prophet and Abu Bakr.

The Messenger of Allah (ﷺ) then told Khawlah, "Mention me to them." So Khawlah commenced her efforts and the efforts were successful in both proposals.

The Messenger of Allah (ﷺ) married Sawdah and consummated the marriage, but 'Â'ishah was engaged to him because she was then too young for consummation of marriage. Thus did Sawdah enter the household of the Prophet (ﷺ) as one of the mothers of the faithful.

Sawdah (ﷺ) was a widow. She started taking care of Umm Kulthoom and Fâṭimah and managing the affairs of the Prophet's household. She was very dark in complexion, slow and fat. But she had a clean heart and was one of the truthful believers. In spite of her being slow and fat, she was amiable and humorous, dispelling the Prophet's worries with her humours, just like an essential and effective timely remedy.

It was reported that one day she saw on the face of the Prophet (ﷺ) paleness and distress and she told him jokingly, "O' Messenger of Allah! I prayed behind you yesterday and you prolonged the prostration so long that I felt like having nose-bleeding."

The Prophet (ﷺ) then lunched into a laughter that his molars were visible and his gloomy look disappeared.

This is how Sawdah spent her days and years, recognizing the limits of her status in this great household and striving covetously to be a mother of the faithful. This is the greatest position that she sought in her worldly life and she sought nothing beside that, especially since the Prophet's days and nights were shared among a number of women who were his noble wives.

When Sawdah started feeling that she was becoming a liability, she voluntarily gave up the day and night which the Prophet apportioned her to 'Â'ishah.

There are reasons for choosing 'Â'ishah. She was her mate from the beginning and she was the most beloved of the Prophet's wives.

Sawdah was a pious worshipper and a generous giver of charity, as 'Â'ishah has described her. She was blessed with longevity that she lived into the caliphate of 'Umar ibn al-Khaṭṭâb (ﷺ), when she died and joined the High Companionship.

Sawdah left a clean mark within the period in which she lived in the household of the Prophet (ﷺ) that spanned thirteen years. She concluded that with the remaining years of her life in piety and worship.

Let us now go back to 'Â'ishah (رضي الله عنها).

Here, her personality is interwoven with that of her mother, Umm Roomân. Umm Roomân played a role in the life of the Prophet (ﷺ) who is the husband of her daughter and the intimate friend of her husband, and what an intimate friend!

Abu Bakr aṣ-Ṣiddeeq (رضي الله عنه) had been the Prophet's umbrageous shade. Never did he leave him. He supported him with his money and self and he was never lacking in generosity. He was so generous that he spent — as it is famously known — in the way of Allah, all his money with which he traded, in spite of the abundance of his wealth.

His house was a place that the Messenger of Allah (ﷺ) unfailingly visited every day. She would receive him with courteous manner and welcome him whenever he visited. And she would provide him with all means of comfort.

Umm Roomân (رضي الله عنها) was formerly married to al-Ḥârith ibn 'Abdillâh al-Azdi who brought her from Sarâh to Makkah. Her former husband entered into alliance with Abu Bakr but he died soon thereafter. So Abu Bakr married her as a sign of respect for the alliance, neighbourliness and friendship that were between him and her former husband.[10] She had two children by him who are 'Abdur-Raḥmân and 'Â'ishah. Abu Bakr had two other children from his other wife and they are 'Abdullâh and Asmâ'.

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[10] This was a popular custom among the Arabs of those days. It was done to honor the deceased be he a relative, a friend or an ally.

As for her faith and her love for Allah and His Messenger, that is wonderful. It is enough for her the testimony of the Prophet for her on the day of her death and burial. For he said while she was being lowered into her grave:

"Let him who wants to see a woman among the beautiful women of Paradise who have wide and lovely eyes, look at Umm Roomân." In another narration, he (ﷺ) said, "Let him look at this (woman)."

Umm Roomân was naturally endowed with qualities that qualified her to be among the wide-eyed beautiful women of Paradise. And what will tell you what these women are? They are an embodiment of purity, sincerity, modesty and honesty.

All this manifested in two stances and they are enough a proof:

One: The day marriage proposal was made to 'Â'ishah her daughter. Khawlah bint Hakeem came to Abu Bakr's house and talked to Umm Roomân informing her of the Prophet's proposal to 'Â'ishah. She was very happy for she realized that this anticipated marriage relationship with the Prophet (ﷺ) would fetch the blessings of this world and the Hereafter. She did not register any opposition. She did not speak a word about the youthfulness of 'Â'ishah or about the wide age gap that was between her and the Messenger of Allah (ﷺ) or any other matters of this world. She only said, "Talk to Abu Bakr about that."

The major reference in matters like this is the head of the family, for he might have an opinion different from hers. Expectedly, she took a very positive and encouraging stance while this matter was being presented to Abu Bakr. The matter then ended as Umm Roomân had willed and 'Â'ishah become engaged to the Messenger of Allah (ﷺ) and the marriage was to be consummated after the Hijrah.

Months passed while the Messenger of Allah (ﷺ) was concerned with the new situations of the Muslims in Madeenah

among which were: construction of the noble Prophet's Mosque, making brotherhood between the immigrants and the helpers, entering into pacts and treaties with Jews of Madeenah and firmly establishing the new Muslim society upon solid foundations, in accordance with the revelations that were being revealed.

Umm Roomân, the wife of the Truthful and the mother of the Truthful did not utter a word while she saw the Messenger of Allah (ﷺ) in a state of being seriously preoccupied.

It was only on a certain day; after there had been a relative stability that Umm Roomân opened a conversation with her husband, Abu Bakr and reminded him (of 'Â'ishah who was engaged to the Prophet). Abu Bakr went to the Messenger of Allah (ﷺ) and told him in a courteous and modest manner, "O' Messenger of Allah! Didn't you want to consummate the marriage with your wife?"

The Messenger of Allah (ﷺ) smiled and said, "Surely, and upon the blessing of Allah."

Before the marriage was consumed, 'Â'ishah (رضي الله عنها) had been affected with the weather of Madeenah and she had, as a result, become weak and emaciated and her face had become pale. Umm Roomân took care of her until she regained her health.

'Â'ishah said, "My mother was treating me so that I could become plump, grooming me for the house of Allah's Messenger (ﷺ). She did not succeed in doing so until she made me eat cucumber with fresh dates, then I became plump in the best form one can be."[11]

My dear reader, this is one of the qualifications and distinctions of Umm Roomân as a woman, mother and Muslim woman. She was aspiring for the pleasure of Allah and the love of His Messenger (ﷺ).

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[11] Ibn Mâjah.

Two: During days of the slander!!

It was really a great trial for the victim, 'Â'ishah and her parents, Abu Bakr and Umm Roomân. It was rather the generality of the Muslims that was put in trial so that Allah might separate the evil from the good and distinguish the believers from the hypocrites.

The trial was also a violent storm that nearly destroyed everything if not for Allah's benevolence, care and mercy.

We deem it suitable to mention the story of this trial in full as narrated by 'Â'ishah (ﷺ), herself. She said:

"Whenever Allah's Messenger intended to go on a journey, he used to draw lots among his wives and would take with him the one on whom the lot had fallen. Once he drew lots when he wanted to carry out an expedition, and the lot came upon me. So I proceeded with Allah's Messenger after Allah's order of veiling (the women) had been revealed and thus I was carried in my hawdaj (on a camel) and dismounted while still in it. We carried on our journey, and when Allah's Messenger had finished his expedition and returned and we approached Madeenah, Allah's Messenger ordered to proceed at night. When the army was ordered to resume the homeward journey, I got up and walked on till I left the army (camp) behind. When I had answered the call of nature, I went towards my hawdaj, but behold! A necklace of mine made of *Jaz' Dhufâr* (a kind of black bead) was broken and I looked for it and my search for it detained me. The group of people who used to carry me, came and carried my hawdaj on to the back of my camel on which I was riding, considering that I was therein. At that time women were light in weight and were not fleshy for they used to eat little (food), so those people did not feel the lightness of the hawdaj while raising it up, and I was still a young lady. They drove away the camel and proceeded. Then I found my necklace after the army had gone. I came to their camp but found

nobody therein so I went to the place where I used to stay, thinking that they would miss me and come back in my search. While I was sitting at my place, I felt sleepy and slept. Ṣafwan ibn al-Mu'aṭṭil as-Sulami adh-Dhakwani was behind the army. He had started in the last part of the night and reached my stationing place in the morning and saw the figure of a sleeping person. He came to me and recognized me on seeing me for he used to see me before veiling. I got up because of his saying, '*Inna Lillâhi wa inna ilayhi râjioon*', which he uttered on recognizing me. I covered my face with my garment, and by Allah, he did not say to me a single word except, '*Inna Lillâhi wa inna ilayhi râjioon*', till he made his she-camel kneel down whereupon he trod on its forelegs and I mounted it.

Then Ṣafwan set out, leading the she-camel that was carrying me, till we met the army while they were resting during the hot midday. Then whoever was meant for destruction, fell in destruction, and the leader of the *Ifk* (forged statement) was 'Abdullâh ibn Ubay ibn Salool. After this we arrived at Madeenah and I became ill for one month while the people were spreading the forged statements of the people of the *Ifk*, and I was not aware of anything thereof. But what aroused my doubt while I was sick, was that I was no longer receiving from Allah's Messenger the same kindness as I used to receive when I fell sick. Allah's Messenger would come to me, say a greeting and add, 'How is that (lady)?' and then depart. That aroused my suspicion but I was not aware of the propagated evil till I recovered from my ailment. I went out with Umm Misṭaḥ to answer the call of nature towards al-Manasi, the place where we used to relieve ourselves, and used not to go out for this purpose except from night to night, and that was before we had lavatories close to our houses. And this habit of ours was similar to the habit of the old Arabs (in the deserts or in the tents) concerning the evacuation of the bowels, for we considered it troublesome and harmful to take lavatories in the houses. So I went out with Umm Misṭaḥ who was the

daughter of Abi Ruḥm ibn 'Abd Manâf, and her mother was daughter of Ṣakhr ibn 'Amir who was the aunt of Abi Bakr aṣ-Ṣiddeeq, and her son was Misṭaḥ ibn Uthatha. When we had finished our affair, Umm Misṭaḥ and I came back towards my house. Umm Misṭaḥ stumbled over her robe whereupon she said, 'Let Misṭaḥ be ruined!' I said to her, 'What a bad word you have said! Do you abuse a man who has taken part in the Battle of Badr?' She said, 'O' you there! Didn't you hear what he has said?' I said, 'And what did he say?' She then told me the statement of the people of the *Ifk* (forged statement) which added to my ailment. When I returned home, Allah's Messenger came to me, and after greeting, he said, 'How is that (lady)?' I said, 'Will you allow me to go to my parents?' At that time I intended to be sure of the news through them. Allah's Messenger allowed me and I went to my parents and asked my mother, 'O' my mother! What are the people talking about?' My mother said, 'O' my daughter! Take it easy, for by Allah, there is no charming lady who is loved by her husband who has other wives as well, but that those wives would find fault with her.' I said, '*Subḥân Allâh*! Did the people really talk about that?' "

Here, dear reader, we would like to pause a little and later continue the 'Â'ishah's story.

Let us ponder over how motherly and experienced Umm Roomân was. See how she controlled the anger and how truthful she was in her reliance on Allah in the light of her deep faith that equals high mountains in solidity and firmness.

"Take it easy...?!"

Yes, there a relief-giver for every distress, there is a supporter in the face of every injustice and there is disprover for every false accusation. That is Allah, the True Lord, be He glorified.

'Â'ishah (ﷺ) continued:

"That night I kept on weeping the whole night till the morning. My tears never stopped, nor did I sleep, and morning broke while I was still weeping, Allah's Messenger called 'Ali ibn Abi Ṭâlib and Usâmah ibn Zayd when the Divine Inspiration delayed, in order to consult them as to the idea of divorcing his wife. Usama ibn Zayd told Allah's Messenger of what he knew about the innocence of his wife and of his affection for her. He said, 'O' Allah's Messenger! She is your wife, and we do not know anything about her except good.' But 'Ali ibn Abi Ṭâlib said, 'O' Allah's Messenger! Allah does not impose restrictions on you; and there are plenty of women other than her. If you however, ask (her) slave girl, she will tell you the truth.' 'Â'ishah added, 'So Allah's Messenger called for Bareerah and said, 'O' Bareerah! Did you ever see anything which might have aroused your suspicion (as regards 'Â'ishah)?' Bareerah said, 'By Allah Who has sent you with the truth, I have never seen anything regarding 'Â'ishah which I would blame her for except that she is a girl of immature age who sometimes sleeps and leaves the dough of her family unprotected so that the domestic goats come and eat it.' So Allah's Messenger got up (and addressed) the people an asked for somebody who would take revenge on 'Abdullâh ibn Ubay ibn as-Salool then. Allah's Messenger, while on the pulpit, said, 'O' Muslims! Who will help me against a man who has hurt me by slandering my family? By Allah, I know nothing except good about my family, and people have blamed a man of whom I know nothing except good, and he never used to visit my family except with me,' Sa'd ibn Mu'âdh al-Anṣâri got up and said, 'O' Allah's Messenger! By Allah, I will relieve you from him. If he be from the tribe of (Bani) al-Aws, then I will chop his head off; and if he be from our brethren, the Khazraj, then you give us your order and we will obey it.' On that, Sa'd ibn 'Ubadah got up, and he was the chief of the Khazraj, and before this incident he had been a pious man but he was incited

by his zeal for his tribe. He said to Sa'd (ibn Mu'âdh), 'By Allah the Eternal, you have told a lie! You shall not kill him and you will never be able to kill him!' On that, Usayd ibn Ḥuḍayr, the cousin of Sa'd (ibn Mu'âdh) got up and said to Sa'd ibn 'Ubada, 'You are a liar! By Allah the Eternal, we will surely kill him; and you are a hypocrite defending the hypocrites!' So the two tribes of al-Aws and al-Khazraj got excited till they were on the point of fighting with each other while Allah's Messenger was standing on the pulpit. Allah's Messenger continued quietening them till they became silent whereupon he became silent too.

On that day I kept on weeping so much that neither did my tears stop, nor could I sleep. In the morning my parents were with me, and I had wept for two nights and a day without sleeping and with incessant tears till they thought that my liver would burst with weeping. While they were with me and I was weeping, an Anṣâri woman asked permission to see me. I admitted her and she sat and started weeping with me. While I was in that state, Allah's Messenger came to us, greeted, and sat down,. He had never sat with me since the day what was said, was said. He had stayed a month without receiving any Divine Inspiration concerning my case. Allah's Messenger recited the *Tashahhud* after he had sat down, and then said, 'Thereafter, O' 'Â'ishah! I have been informed such and-such a thing about you; and if you are innocent, Allah will reveal your innocence, and if you have committed a sin, then ask for Allah's forgiveness and repent to Him, for when a slave confesses his sin and then repents to Allah, Allah accepts his repentance.' When Allah's Messenger had finished his speech, my tears ceased completely so that I no longer felt even a drop thereof. Then I said to my father, 'Reply to Allah's Messenger on my behalf as to what he said.' He said, 'By Allah, I do not know what to say to Allah's Messenger.' Then I said to my mother, 'Reply to Allah's Messenger.'

She said, 'I do not know what to say to Allah's Messenger.' Still a young girl as I was and though I had little knowledge of Qur'an, I said, 'By Allah, I know that you heard this story (of the *Ifk*) so much so that it has been planted in your minds and you have believed it. So now, if I tell you that I am innocent, and Allah knows that I am innocent, you will not believe me; and if I confess something, and Allah knows that I am innocent of it, you will believe me. By Allah, I cannot find of you an example except that of Joseph's father: 'So (for me) patience is most fitting against that which you assert and it is Allah (Alone) Whose help can be sought.'

Then I turned away and lay on my bed, and at that time I knew that I was innocent and that Allah would reveal my innocence. But by Allah, I never thought that Allah would sent down about my affair, verses that would be recited (forever), as I considered myself too unworthy to be talked of by Allah with something that was to be recited: but I hoped that Allah's Messenger might have a vision in which Allah would prove my innocence. By Allah, Allah's Messenger had not left his seat and nobody had left the house when the Divine Inspiration came to Allah's Messenger. So there overtook him the same hard condition which used to overtake him (when he was Divinely Inspired) so that the drops of his sweat were running down, like pearls, though it was a (cold) winter day, and that was because of the heaviness of the Statement which was revealed to him. When that state of Allah's Messenger was over, and he was smiling when he was relieved, the first word he said was, ' 'Â'ishah, Allah has declared your innocence.' My mother said to me, 'Get up and go to him.' I said, 'By Allah, I will not go to him and I will not thank anybody but Allah.' So Allah revealed, 'Verily! Those who spread the Slander are a gang among you. Think it not...'

When Allah revealed this to confirm my innocence, Abu Bakr aṣ-Ṣiddiq who used to provide for Misṭaḥ ibn Uthathah because of

the latter's kinship to him and his poverty, said, 'By Allah, I will never provide for Misṭaḥ anything after what he has said about 'Â'ishah.' So Allah (ﷻ) revealed:

﴿وَلَا يَأْتَلِ أُوْلُوا۟ ٱلْفَضْلِ مِنكُمْ وَٱلسَّعَةِ أَن يُؤْتُوٓا۟ أُو۟لِى ٱلْقُرْبَىٰ وَٱلْمَسَٰكِينَ وَٱلْمُهَٰجِرِينَ فِى سَبِيلِ ٱللَّهِ ۖ وَلْيَعْفُوا۟ وَلْيَصْفَحُوٓا۟ ۗ أَلَا تُحِبُّونَ أَن يَغْفِرَ ٱللَّهُ لَكُمْ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٢﴾﴾ (سورة النور: ٢٢)

﴾And let not those among you who are blessed with graces and wealth swear not to give [any sort of help] to their kinsmen, *al-Masâkeen* [the poor], and those who left their homes for Allah's Cause. Let them pardon and forgive. Do you not love that Allah should forgive you? And Allah is Oft-Forgiving, Most Merciful.﴿ *(Qur'an 24: 22)*

Abu Bakr said, 'Yes, by Allah, I wish that Allah should forgive me.' So he resumed giving Misṭaḥ the aid he used to give him before and said, 'By Allah, I will never withhold it from him at all.'"

'Â'ishah further said: "Allah's Messenger also asked Zaynab bint Jaḥsh about my case. He said, 'O' Zaynab! What have you seen?' She replied, 'O' Allah's Messenger! I protect my hearing and my sight (by refraining from telling lies). I know nothing but good (about 'Â'ishah).' Of all the wives of Allah's Messenger, it was Zaynab who aspired to receive from him the same favor as I used to receive, yet, Allah saved her (from telling lies) because of her piety. But her sister, Ḥamnah, kept on fighting on her behalf so she was destroyed as were those who invented and spread the slander."

The saying of Umm Roomân to her daughter 'Â'ishah (may Allah be pleased with them) attracted my attention. When the verses that explained her innocence were revealed and the house of Abu Bakr was purified, never to be touched with any harm again, Umm

Roomân told her daughter, "Get up and go to him."

This expression carried, within its letters, all signs of great love that Umm Roomân had in her heart for the Messenger of Allah (ﷺ).

It also indicated the epitome of human experience in marriage, in the sense of love, companionship and mercy, so that the family could be established upon strong and firmly-rooted pillars which no circumstances can shake and no emerging event can weaken.

This nice summation did not come from Umm Roomân accidentally. It rather emanated from her pure origin that was refined by Islam, and from there, presented as an excellent example for the entire mankind.

Allah (ﷻ) says:

﴿وَمِنْ ءَايَٰتِهِۦٓ أَنْ خَلَقَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَٰجًا لِّتَسْكُنُوٓا۟ إِلَيْهَا وَجَعَلَ بَيْنَكُم مَّوَدَّةً وَرَحْمَةً ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٢١﴾﴾

(سورة الرُّوم: ٢١)

﴾And among His Signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect.﴿ *(Qur'an 30: 21)*

The days of slander and its trial had their toll on the body of Umm Roomân, because her big heart bore all the sorrows and pains of those days. It was this heart in which the husband, the daughter and all people, irrespective of their status, had a place. The heart then became weakened and it was only months after the incidence of slander that Umm Roomân died.

If the souls are big, bodies will toil in the way of achieving their goals.

We have no recommendation or testimony or comment for her after the recommendation of the Messenger of Allah (ﷺ). He had said, "Whoever wants to see a woman among the beautiful women of Paradise who have wide and lovely eyes, should look at Umm Roomân." May Allah be pleased with her!

We can now go back to 'Â'ishah's life journey with the Messenger of Allah (ﷺ) and after that.

'Â'ishah spent nine years in the Prophet's house. How those years were and what did they produce? In spite of her being among rivals — and they were never rivals except within mild limits that left no adverse effect or caused any harm — 'Â'ishah was the most beloved to the Messenger of Allah (ﷺ).

Her marriage took place as an implementation of a divine revelation, for Angel Gabriel showed her to the Prophet (ﷺ) in a piece of silk and he told him, "This is your wife in this world and the Hereafter."

The Messenger of Allah told 'Â'ishah, "You have been shown to me in (my) dreams on three nights. An angel was carrying you in a silken cloth and said to me, 'This is your wife.' And when I uncovered it; behold, it was you. I then said, 'If this dream is from Allah, He will cause it to come true.'"[12]

At-Tirmidhi also reported on the authority of 'Â'ishah that she said that Angel Gabriel came with her picture in a green silken cloth to the Messenger of Allah (ﷺ) and he told him, "This is your wife in this world and the Hereafter."

'Â'ishah was the youngest of the Prophet's wives at the time of her marriage. She would enjoy the seesaw and would love to play

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[12] Bukhari and Muslim.

with dolls. Hers was really an innocent childhood. She had a father, a husband and a brother and all means of love, affection and compassion. She even enjoyed a refined fun. Many a time did the Prophet (ﷺ) playfully call her, 'O' 'Âish'.

A delegation would come from Abyssinia and its members would sit in the courtyard of the mosque and they would start playing with their arrows. 'Â'ishah would stand in the door of her room behind the Messenger of Allah (ﷺ), placing her head upon his noble shoulder so that she could watch them and amuse herself. She would stay in this position until the Prophet would ask her: "Have you heard enough?" And she would say: "Yes."

In a hadith reported by at-Tirmdhi, a man spoke ill of 'Â'ishah in the presence of 'Ammâr ibn Yâsir. 'Ammâr rebuked the man saying, "May you be put to shame and disowned! Are you speaking ill of the sweetheart of the Messenger of Allah?!!!"

Anas ibn Mâlik said, "The first love in Islam was the love that the Messenger of Allah had for 'Â'ishah. May Allah be pleased with her."

Bukhari reported on the authority of 'Â'ishah that she said: "The people used to send presents to the Prophet (ﷺ) on the day of my turn. My companions[13] (i.e. the other wives of the Prophet) gathered in the house of Umm Salamah and said, 'O' Umm Salamah! By Allah, the people choose to send presents on the day of 'Â'isha turn and we too, love the good (i.e. presents etc.) as 'Â'ishah does. You should tell Allah's Messenger (ﷺ) to tell the people to send their presents to him wherever he may be, or wherever his turn may be. Umm Salamah said that to the Prophet and he turned away from her, and when the Prophet returned to her (i.e. Umm Salama), she

[13] Note her excellent manners here, for she did not say 'my rivals'.

repeated the same, and the Prophet again turned away, and when she told him the same for the third time, the Prophet said, 'O' Umm Salamah! Don't trouble me by harming 'Â'ishah, for by Allah, the Divine Inspiration never came to me while I was under the blanket of any woman amongst you except her.' "[14]

The other wives did not stop with Umm Salamah; they also sent Fâṭimah (ﷺ), his daughter, to him concerning the same issue.

'Â'ishah said: "The Prophet's wives sent Fâṭimah, the Prophet's daughter to him. She asked permission to enter while he was lying down with me in my woollen blanket. He permitted her to enter and she said, 'O' Messenger of Allah, your wives sent me to you demanding for fairness concerning (your treatment of) the daughter of Ibn Abi Quḥâfah (meaning 'Â'ishah, daughter of Abu Bakr).' And I was there (listening but) silent. The Messenger of Allah (ﷺ) told her, 'O' daughter, don't you love whatever I love?' She said, 'Yes.' He then said, 'Then you should love this (lady).' "

Dear reader, this is a human side of the Prophet's person. Hearts, according to the Messenger of Allah (ﷺ), are between the two of the Most-Merciful Lord's Fingers. He twists them as He wills!! And the heart is named *qalb* in Arabic because of its changing nature. The supplication that the Messenger of Allah (ﷺ) used to make frequently in his prostration is:

"*Allâhumma yâ Muqallibal-quloob, thâbbit qalbee 'al al-Eemân.*" This means: "O' Allah, the One Who turns the hearts, make my heart firm upon faith."

The Messenger of Allah (ﷺ) said the truth when he said, "O' Allah, this is my division in that over which I have power. Do not blame me for that over which You have power and I have no power."

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[14] Bukhari.

This great love was limitless. It transcended material feelings to things that are higher and more sublime: the soul, the heart and the mind. The emotional eradiation of this love reflects the picture of the distinctness in the Prophetic household and in the heart. It then preserved this distinctness in order to present it as lively and wonderful example that is full of understanding, knowledge, cognizance and honesty; and from there enrich the (Islamic) heritage with plentiful wealth of injunctions.

Al-Ḥâkim said in his book, *al-Mustadrak*: "One fourth of the rule of Shari'ah was narrated on the authority of 'Â'ishah."

Abu Moosâ al-Ash'ari (ﷺ) said, "Whenever a hadith was unclear to us — we the Companions of Allah's Messenger — and we asked 'Â'ishah about it, we always gained knowledge about that hadith from her."[15]

Masrooq ibn al-Ajda' said, "I saw the elders among the Companions of Muhammad (ﷺ) asking her about the law of inheritance."[16]

Az-Zuhri said, "If 'Â'ishah's knowledge is compiled and compared to the knowledge of all women, her knowledge will surely excel theirs."

He also said, "The first person to remove distress from the people and explain to them the Sunnah regarding that was 'Â'ishah."

We are not here explaining in detail, the knowledge that the mother of the faithful, 'Â'ishah possessed or the high status she had attained, we are only mentioning some examples to confirm the truthfulness of the Prophet's perspicacity. It was this that caused the great love he had for her.

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[15] Az-Zarkashi, *al-Ijâbah*.

[16] Ibid.

Though, the hadith reported that the Prophet (ﷺ) said, "Take the half (of the knowledge) of your religion from this Ḥumayrâ' (meaning 'Â'ishah)" is weak, we, nevertheless, are not in doubt that the Messenger of Allah (ﷺ) used to estimate 'Â'ishah's cleverness, mental alertness, knowledge and piety. May Allah be pleased with her.[17]

'Â'ishah's House

While we discuss the life of the Messenger of Allah (ﷺ) through the women Companions, each of whom played a distinguishing role in his life and in the course of his mission, we should not forget to discuss 'Â'ishah's room for many reasons.

First and foremost, it is the noble Prophetic room that shelters the Prophet's grave and his noble body. It is the only room that still exists of the rooms of the Prophet's wives. It was the room that the Messenger of Allah (ﷺ) wished that he should be nursed while he was sick of fever. It is the room that shelters the remains of two leaders: Abu Bakr and 'Umar (may Allah be pleased with them).

There is a story worthy of being told concerning burying the two leaders beside the Prophet (ﷺ) in 'Â'ishah's room. Her father had commanded her in his sick bed that he should be buried beside the Prophet (ﷺ). The command was implemented. So a grave was dug for him in her room. His head was made parallel with the shoulders of the Prophet (ﷺ), his grave was brought close to that of the Prophet (ﷺ) and water was sprinkled on it.

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[17] You may refer to our book, *'Â'ishah, the Teacher of Men and Generations*, Maktabah al-Qur'an, Cairo.

Also, when 'Umar (ﷺ) was stabbed by Abu Lu'lu'ah, the Zoroastrian, he sought the permission of 'Â'ishah (ﷺ) to be allowed to be buried in her room. Indeed, I always feel a severe cold and I seriously shiver whenever I read about the stance of Ibn 'Umar and his saying when 'Umar's body was brought (for burial) at the door of 'Â'ishah's room, Ibn 'Umar said on that memorable moment, "The slave of Allah, 'Umar ibn al-Khaṭṭâb is seeking permission to enter into the house of the mother of the faithful, 'Â'ishah." So 'Â'ishah allowed him in and showed compassion.

The mother of the faithful, 'Â'ishah was increased in greatness and honour, for she used to say (before 'Umar was buried there): "It is only my husband and my father that are here." But after 'Umar was buried there, she said, "I do not longer enter the room but with my garment fastened because I was shy (of being in the presence) of 'Umar."[18]

As we do not want to talk much about the Battle of the Camel, we are only going to say some calm and wise statement and not convulsive and agitate statement that only divides and does not unite. We are saying a statement that is far above sectionalism and bigotries; and that transcends individuals and figures, and events and periods so that the hearts and minds can meet, and then all that can be united in the melting pot of Islam.

It is a conscious statement that illuminates the road so that we can tell the friend from the enemy, especially since we, Muslims are in a perpetual war, which is the war between truth and falsehood.

All narrations in all historical sources are unanimous that the negotiations that took place between 'Ali on one side and Ṭalḥah, az-Zubayr and 'Â'ishah on the other were almost successful in arriving

[18] *As-Samṭ ath-Thameen fee Manâqib Ummuhât al-Mu'mineen.*

at a truce, peace and protection of blood.

It is usual that the group that has suffered a loss would not be pleased with that. Who is that group? It was the same group with its personalities. They are those who came from Egypt revolting against 'Uthmân (ﷺ). 'Abdullâh ibn Sabâ' the Jew had filled their hearts with malice and hatred. And the event of the day of Dâr took place in which 'Uthmân ibn 'Affân was martyred. That was a historical calamity that destroyed the political edifice of Islam.

At the dawn of the appointed day in which announcement of the truce and peace was to be made, the situation exploded and the *Saba'iyah*[19] started the war and the rest is now history.

Therefore, the greatest crisis selected it role, its place and its path; and the blood of the Muslims was the fuel of that crisis.

In the month of Ramaḍân in the year 58 A.H. 'Â'ishah had her fatal illness and she said in her will:

"Do not follow my bier with a fire nor lay a red velvet piece."

She then surrendered her soul in the night of Tuesday, 17th of Ramaḍân at the age of sixty six. She was buried on the same night after *Ṣalât al-Witr* in al-Baqee'.

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[19] Followers of 'Abdullâh ibn Sabâ', the Jew.

Maymoonah, Mother of the Faithful

Her name was Barrah, so the Messenger of Allah (ﷺ) changed it to Maymoonah.

Maymoonah (رضي الله عنها) was not the only lady who accepted Islam and whose name was Barrah and the Messenger of Allah (ﷺ) changed her name. There are many other women whom the Prophet (ﷺ) gave other names. An example is Zaynab bint Jaḥsh, another mother of the faithful. Her name was also Barrah, so the Messenger of Allah (ﷺ) changed it to Zaynab.

The Prophet (ﷺ) did not change the name of these women simply because of their being married to him. Rather, he did so in accordance with the principle of choosing good names that agree with Islamic teaching and Muslim faith.

Dear reader, you might be wondering that the purpose of changing the name of Abu Bakr from 'Abdul Ka'bah to 'Abdullâh was clear as opposed to the purpose of changing the name 'Barrah'[20], which is derived from *birr* that means righteousness. No problem.

You have predecessors in this among the Companions, may Allah be pleased with all of them. The answer the Messenger of Allah (ﷺ) gave in response to this question was most eloquent as it was good-mannered. He said, "Is she praising herself?" For, how can one praise oneself while it is only Allah Who can tell the righteous from the sinful and the pious from the corrupt and immoral?

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[20] The name means: the righteous.

The Messenger of Allah (ﷺ) instructed us to be good-mannered in our dealing with Allah. He taught us to say, after praising someone because of their action or quality, "That is what we know about him — *Lâ nuzakkee 'alallâhi aḥadan.*"

Pardon, if we've roamed away a little bit!
Let us go back to Maymoonah, the mother of the faithful.

The Messenger of Allah (ﷺ) died less than three years after marrying her, so her narrations from him are few and limited.

Maymoonah was extremely pious, righteous and gentle. Enough for us in this regard was 'Â'ishah's description of her. She said about Maymoonah, "She was among the most pious of us and the kindest to the kith and kin."[21]

After the death of the Prophet (ﷺ) she lived her life calmly and peacefully, preoccupying herself with acts of worship and performing Ḥajj every year.

A noteworthy example of the purity of her mind and her strong affinity to the Messenger of Allah (ﷺ) is that, in her final Ḥajj, which she performed in the year 51 A.H., she became very ill on her way back to Madeenah from Makkah. She died in a place called 'Sarif' that is some miles from Makkah. It was this same place in which a round-shaped structure was erected for the Messenger of Allah (ﷺ) where he consummated marriage with her, after he had performed *'Umrah al-Qaḍâ'*. 'Abdullâh ibn 'Abbâs, the great Companion and who was a son of her sister, Umm al-Faḍl prepared for burial.

Yes, she died in the very place where her wedding and its consummation with the Messenger of Allah (ﷺ) took place!! Maybe it is coincidence? But it is a noteworthy indication from which lessons can be learnt.

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[21] Ibn Sa'd: *aṭ-Ṭabaqât*, with an authentic chain of narrators.

Ḥafṣah, Mother of the Faithful

She is the daughter of 'Umar ibn al-Khaṭṭâb.

In Arabic language, *ḥafṣ* is one of the names of the lion. The Messenger of Allah, would often address 'Umar as *Abâ Ḥafṣ*.

There is a story for behind her entering the household of prophethood as a wife of the Messenger of Allah (ﷺ).

She was married to a man known as Ḥiṣn ibn Ḥudhâfah who witnessed the Battle of Badr and then fell ill at Madeenah and died. Ḥafṣah then became a widow.

It has been part of Arab culture, either in the age of ignorance or after the emergence of Islam, that a man makes efforts to marry off his daughter, sister or any woman in his guardianship — without any inconvenience — to someone he believed was good and suitable. This is because; her continuous stay in his house as an unmarried girl or a widow is regarded a great shame.

So when Ḥafṣah became a widow, it pained 'Umar and he was distressed. He went out one day heading for the house of the nearest person to him who was Abu Bakr aṣ-Ṣiddeeq. He informed him of what is in his mind and offered him Ḥafṣah in marriage. Abu Bakr kept silent and did not utter a word. 'Umar left his house greatly distressed and embittered.

And 'Uthmân came to his mind.

Since his wife, Ruqayyah, the Prophet's daughter was dead; he was in a better position to respond favourably to his offer. So he made

for his house and offered him his daughter in marriage. But 'Uthmân told him, "I do not want to marry today."

Who was she that can replace Ruqayyah in 'Uthmân's house after both of them have enjoyed the life with each other for many years? And 'Uthmân was in a psychological state that could not allow him to propose marriage or to marry.

'Umar's distress increased.

The Messenger of Allah (ﷺ) then saw him in that condition. He asked him about the matter and 'Umar told him of his encounter with Abu Bakr and 'Uthmân. Bitterness and rage against them could be noticed in his speech and the way he talked.

The Messenger of Allah (ﷺ) calmed him down and then said, "Ḥafṣah shall marry someone who is better than 'Uthmân and 'Uthmân shall marry someone who is better than Ḥafṣah."

'Umar stood up, somewhat calmed, but he was still scratching his head over the meaning of the Prophet's statement. When Abu Bakr met him, he approached him and they talked with each other. 'Umar informed him of what he heard from the Messenger of Allah (ﷺ) and he told Abu Bakr that he could not understand the statement.

Abu Bakr smiled and said, "I have heard the Messenger of Allah (ﷺ) mentioning Ḥafṣah. But I would not like to reveal his secret. If he had not shown his interest in marrying her I would have married her. So do not bear any grudge against me."

'Uthmân came to the Messenger of Allah (ﷺ) in his softness, bashfulness and sorrow. He was tearful and gloomy. He said, "My marriage relationship with you has come to an end with the death of Ruqayyah, O' Messenger of Allah!"

The noble Messenger, (ﷺ) sympathised with him and then said, "I have given you her sister, Umm Kulthoom, in marriage. If I

had had ten daughters, I would have given them to you in marriage (one after the other)."

That is how the Messenger of Allah (ﷺ) married Ḥafṣah and 'Uthmân married Umm Kulthoom. And that is how Ḥafṣah enter the household of the Prophet (ﷺ) as one of the mothers of the faithful.

Ḥafṣah (ﷺ) was a devoted worshipper, very pious, always fasting and praying in the night. She was the closest to 'Â'ishah among the Prophet's wife. It is as if they were two sisters. They were always in agreement and never disagreed.

However, Ḥafṣah had in her nature an aspect of the meaning of her name: She was somewhat stern and tough. Perhaps, she inherited that from her father 'Umar, al-Fârooq. This sternness was increased by the death of her first husband, making her easily irritated.

It was this nature of hers that caused the Messenger of Allah (ﷺ) to divorce her once after which he took her back.

We need to wait a little bit concerning his taking her back, for there is something in it that shows the status of 'Umar.

Ibn Sa'd recorded that the Messenger of Allah (ﷺ) divorced Ḥafṣah once and then took her back because the Angel Gabriel told him, "Take Ḥafṣah back, for she frequently fasts and prays in the night. And she is your wife in Paradise."

Ḥumayd ibn Anas narrated that, "The Prophet (ﷺ) divorced Ḥafṣah and he was thereafter commanded to take her back, and he did so."

'Uqbah ibn 'Âmir narrated that the Messenger of Allah (ﷺ) divorced Ḥafṣah, 'Umar's daughter. When 'Umar heard this, he strewed sand over his head and said, "Allah will no more care about 'Umar and his daughter after she has been divorced [by the Prophet (ﷺ)]." So Angel Gabriel came to the Messenger of Allah (ﷺ) the

following day and told him, "Allah commands you to take back Ḥafṣah as a way of showing compassion to 'Umar (her father)."

Abu Ṣâliḥ, in his version of the narration said, " 'Umar entered the place of Ḥafṣah while she was crying and he asked her whether the Messenger of Allah (ﷺ) has divorced her. He said to her, 'He had divorced you once and took you back only because of me. If he divorces you again, I will never speak to you again.' "[22]

After that, Ḥafṣah was keen never to annoy the Prophet (ﷺ) again until he died.

Here, dear reader, we need to point to a new and illuminating aspect of Ḥafṣah's personality, in addition to her other values and qualities.

Angel Gabriel described her for the Prophet (ﷺ) that she was frequently performing (voluntary) fasting and night prayers, and that she is one of his wives in Paradise.

These are degrees and ranks, as well as practical attributes and spiritual activities.

Another quality you can add to her credit is the fact that she could read and write, a quality that was very rare among womenfolk then, even among men. The new thing that attracts our attention here is that her house was the place in which the revealed verses of Qur'an written on palm branches, slates and other materials were kept.

She was entrusted with the most honourable and the greatest thing. And she deserved that.

This was the case since the time of the Messenger of Allah (ﷺ) up to the time of 'Uthmân. When 'Uthmân was compiling the Qur'an and copying it in a single book form, those kept with Ḥafṣah was the

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[22] Narrated by Abu Ya'lâ.

primary sources in doing so.

This role played by Ḥafṣah, transcended her life in the house of the Prophet, unto Islam itself. It was full of religiosity, activities, orderliness and a course of action.

We cannot but make a stop, as a means of honouring the mother of the faithful, Ḥafṣah. For, she was the custodian of the Book of Allah. She preserved it in her heart and in her house.

Whenever we open a copy of the Qur'an to read it, we have to remember the Angel entrusted with the Revelation (Gabriel) and his reverberating sound, the impact the verses had on the heart of the Messenger of Allah (ﷺ) and the scribes of the Revelations: 'Ali, Zayd and others. We have to remember Abu Bakr and 'Umar and their compilations of the Qur'an; and 'Uthmân and his resoluteness, trustworthiness and sense of duty; and finally Ḥafṣah and her preservation of the Book.

We have to remember and seek guidance from Allah, the Great in His Majesty.

At the beginning of the year 44 A.H., Ḥafṣah departed from this world and joined the company of the loved ones, Muhammad (ﷺ) and his Companions.

Zaynab bint Khuzaymah

The Mother of the Faithful and the Mother of the Poor

She is the sister of Umm al-Faḍl and Maymoonah (the mother of the faithful) from the same mother and different fathers.

She embraced Islam early, married 'Abdullâh ibn Jaḥsh and migrated with him to Abyssinia.

Zaynab was of fine and noble origin. This, along with her pure religion, blossomed and produced in her great fruits: she was very pious. The fragrance of her piety spread with her name and whenever she is mentioned and the pleasant fruits of this piety flow abundantly from her hands to the poor and the needy in the form of unlimited gifts and charity so much so that she was known as 'mother of the poor'.

Her life with 'Abdullâh was a clear example of love, obedience and self-sacrifice in marital obligations. The personality of her husband, 'Abdullâh, had really increased her in status; but this made her more humble and more sincere in her love for Allah and His Messenger (ﷺ).

She was not carried away by ostentation and pride and the Messenger of Allah (ﷺ) appointed her husband as the leader of the first contingent. The Prophet (ﷺ) had told his Companions about her husband, "I will certainly send a man who is most enduring of hunger and thirst among you."

She was never seized by ostentation and arrogance when she married 'Abdullâh who was a cousin of Allah's Messenger (ﷺ).[23] Humility was a prominent quality of Zaynab's personality.

She entered the household of the Prophet (ﷺ) as a mother of the faithful. And this is a high and noble status. It is an honour that is higher than all other honours. She entered the household with a title of 'mother of the poor'. So the two titles became interwoven and the two became interconnected, though, they are in reality, one.

Did the Prophet (ﷺ) not said in his supplication: "O' Allah, make me live as a poor person, cause me to die as a poor person and resurrect me amidst the group of poor people?"

Those are the ones you think were self-sufficient because of their restraint.

And Zaynab entered the house of the Prophet (ﷺ) as his wife:

It was on a Sunday in the third year of Hijrah; the day that 'Abdullâh was wedded to the beautiful women of Paradise.

It is noteworthy to mention the story of his martyrdom. For, there is a lesson there for all those who fight in the cause of Allah — in all generations. It is also necessary so that the word 'Jihad' may not be turned to a cheap commodity exhibited for sale in the market of hypocrisy.

Al-Baghawi reported on the authority of Isḥâq ibn Sa'd ibn Abi Waqqâṣ that he said:

"My father informed me that 'Abdullâh ibn Jaḥsh told him on the day of Uḥud, 'Can't you come so that we can supplicate?' He said, 'Then we moved into a corner and Sa'd made supplication saying, 'O' my Lord! When we meet (the enemy) today let me come into

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[23] His mother is Umâmah bint 'Abdul-Muṭṭalib.

confrontation with a man who is sternly furious whom I will fight in Your cause. Then let me overcome him so that I can kill him and seize his weapons.'

'Abdullâh ibn Jaḥsh said *Âmen* to this supplication and then said, 'O' Allah! Let me meet a sternly furious man whom I will fight in Your cause and let him take hold of me and cut my nose and ears and when I will meet You I will says, 'This is in Your cause and in the cause of Your Messenger' and You will say, 'You have said the truth.'

Sa'd said, 'So the supplication of 'Abdullâh was better than mine. I have seen him later in the day with his nose and ears hanged in a thread.' "

Az-Zubayr ibn Bakkâr narrated:

" 'Abddullâh ibn Jaḥsh used to be called 'the one who was mutilated in Allah's cause'. His sword got broken in the Battle of Uḥud and the Messenger of Allah (ﷺ) gave him a thin dry rod and it turned into a sword in his hand and he was nicknamed 'the thin dry rod.'

This sword was still existent until it was sold to Bagha, the Turkish, for two hundred dinar."

The Messenger of Allah (ﷺ) knew the pain of separation that Zaynab was suffering from. So he made efforts to console her and he proposed marriage to her. She welcomed the proposal and accepted it. And she entered the household of the Prophet (ﷺ) as a mother of the faithful. That was after his marriage to Ḥafṣah, 'Umar's daughter. May Allah be pleased with all of them.

Eight months after this marriage, Zaynab, the mother of the faithful and the mother of the poor seriously took ill and died.

She was the only wife of the Prophet (ﷺ) who died in his life after Khadeejah. The Prophet (ﷺ) was very sad for her departure. He invoked Allah to forgive her and he always remembered her days in patience.

Ṣafiyah bint Ḥuyay ibn Akhṭab

Mother of the Faithful

The circumstances that made Ṣafiyah one of the mothers of the faithful are very important. They are strongly related to the movement of the historical course of the *Da'wah* of Islam. Therefore, we need to discuss these circumstances and glorify them without any boring elaborations or faulty details.

Her father Ḥuyay ibn Akhṭab was, for Islam and the Muslims, one of the most maliciously and treacherously dangerous Jewish leaders in Madeenah. He was the leader of Banu Naḍeer, one of the three biggest Jewish tribes that were living in Madeenah. These tribes had their distinctive districts and fortresses. Other two major tribes are Banu Qaynuqâ' and Banu Quraydhah.

The Messenger of Allah (ﷺ), when he arrived at Madeenah on his Hijrah and started organizing the new society, had entered into pacts and treaties with the Jews, doing so separately with each Jewish clan.

But since the Jews are naturally treacherous, it was not long before they broke the treaties. Banu Qaynuqâ' was the first to act treacherously, followed by Banu Naḍeer.

The Messenger of Allah (ﷺ) came to them one day along with a group of his Companions seeking their help in paying the blood-money (*diyah*) of two persons who were mistakenly killed. He did so because of the alliance that was between him and them. Outwardly, they welcomed him and they stood up for deliberations.

Their leader, Ḥuyay ibn Akhṭab then suggested that they should take the opportunity of Muhammad's presence in their midst and the fewness of his Companions that were with him to betray him and kill him. Most of them agreed on this suggestion and efforts were made to execute this evil plan.

It was here that Angel Gabriel came to the Messenger of Allah (ﷺ) and informed him of what was being planned against him. The Prophet (ﷺ) then stood up quietly and left leaving behind, even, his Companions.

The Jews of Banu Naḍeer were taken by surprise that their evil plan had failed. As for his Companions who were with him, they thought that he only left them to meet some of his needs. But when they noticed that he had been away for a long time, they traced him, and when they finally saw him he told them of what had happened.

As a punishment for their act of treachery, the Messenger of Allah (ﷺ) commanded the Jews of Banu Naḍeer to leave Madeenah, and he gave them a period within which they should do so. They refused to leave and rather fortified themselves in their forts. The leader of the hypocrites in Madeenah, 'Abdullâh ibn Ubayy ibn Salool supported them and promised them help.

When the period of grace expired, the army of Islam, under the able leadership of Muhammad (ﷺ) besieged them and Ibn Ubayy, the hypocrite let them down and disappointed them. Then the Messenger of Allah (ﷺ) forced them to evacuate Madeenah.[24] So they went out of the city to Khaybar without anyone pitying them.

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[24] Allah says, ﴾He it is Who drove out the disbelievers among the people of the Scripture [i.e. the Jews of the tribe of Banu an-Naḍeer) from their homes at the first gathering. You did not think that they would get out. And they thought that their fortresses would defend them from Allah! But Allah's [Torment] reached them from a place whereof they expected it not, and He=

From here, Ḥuyay ibn Akhṭab went about spreading his malicious venoms anew and arousing the polytheists' anger against the Prophet (ﷺ); shuttling between Khaybar, Makkah and Madeenah.

These efforts of Ḥuyay, culminated in the Battle of the Confederates, known otherwise as the Battle of the Trench. This was followed by the Battle of Banu Quraydhah who allied themselves with the polytheists and broke the treaties they made with the Messenger of Allah (ﷺ).

The presence of Ḥuyay ibn Akhṭab in the midst of Banu Quraydhah was coincidental with the time that the Muslims were in war with them. So he was killed along with the fighters against whom Sa'd ibn Mu'âdh gave a judgment that they should be killed. They themselves appointed Sa'd as the arbitrator between them and the Messenger of Allah (ﷺ) hoping that he would be lenient with them because he was their former ally. The Messenger of Allah (ﷺ) told him, "You have indeed judged among them with the judgment of Allah from above the seven heavens."

In the light of the above, Khaybar, the source of problem and conspiracy against the Muslims had to be conquered. In spite of severe hardships from its many forts and powerful fighters, it eventually fell into the hands of the Muslims.

Ṣafiyah bint Ḥuyay fell, as a captive, in the share of Diḥyah ibn Khaleefah al-Kalbi. But a number of the Companions vied with one another for her; each of them wanted to have her for she was amazingly beautifully and she is the daughter of the king of Banu

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=cast terror into their hearts, so that they destroyed their own dwellings with their own hands and the hands of the believers. Then take admonition, O' you with eyes [to see]. And had it not been that Allah had decreed exile for them, He would certainly have punished them in this world, and in the Hereafter theirs shall be the torment of the Fire.﴿ *(Qur'an 59: 2-3)*

Naḍeer and the wife of Khaybar chief, Kinânah ibn Abi al-Ḥuqayq.

To put an end to this dispute, the Messenger of Allah (ﷺ) chose her for himself and made it a condition upon her that she should accept Islam and be set free. She accepted. He positioned her at the rear and wore his garment on her. By this the competitors were calmed.[25]

The above were the circumstances that led Ṣafiyah to the household of the Prophet (ﷺ) as one of the mothers of the faithful. She had played roles in the personal life of the Prophet (ﷺ) and in the course of his calling people to Islam. This gave her backgrounds worthy of being recorded for remembrance and lessons:

<u>One</u>: When the Messenger of Allah (ﷺ) commanded Bilâl to bring her, he brought her in the company of a female cousin of hers. Bilâl made them pass by the killed Jews. When her cousin saw them she struck her face and screamed and heaped soil on her head. The Messenger of Allah (ﷺ) heard her and he said, "Keep this female devil away from me." He then rebuked Bilâl, "Was mercy removed from your heart that you make the women pass by their killed people?"

He was indeed absolutely the Prophet of mercy. You will never find his equal among humans until Allah inherits the earth and all that is on it.

<u>Two</u>: When the Messenger of Allah (ﷺ) saw that Ṣafiyah's eyes were green, he asked her of the reason and she said: "When I was a bride for Kinânah ibn Abi al-Ḥuqayq, I saw as if the sun descended upon my chest. I told my husband and he slapped me very hard and said, 'Are you wishing to be the wife of the king of the Arabs?' "

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[25] This incidence is reported by Bukhari and Muslim on the authority of Anas ibn Mâlik.

This reminded us of Prophet Yoosuf's dream when he (ﷺ) said:

﴿... إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ ﴿٤﴾﴾

(سورة يُوسُف: ٤)

﴿... Verily, I saw [in a dream] eleven stars and the sun and the moon — I saw them prostrating themselves to me.﴾ *(Qur'an 12: 4)*

[They are] descendants, some of them from others.

On the other side, it confirmed the Jews' discussions in their secluded assemblies about the Prophethood of Muhammad (ﷺ), and that some of them believed in it. The story of 'Abdullâh ibn Salâm's embrace of Islam is a vivid example in this regard.

Also, the symbolic fall of the sun upon Ṣafiyah's chest has its own indications. For, she has yearning, from the depth of her heart that is full of *Eemân*, for the person of the Messenger of Allah, Muhammad (ﷺ).

Certainly, the life of Ṣafiyah in the household of the Prophet (ﷺ) and after the Prophet's death confirmed the great love that she had for him and the depth of her faith in Allah (ﷻ).

According to historical narrations:

"The Messenger of Allah (ﷺ) did not leave Khaybar until Ṣafiyah was clean from menstruation. He carried her on a mount behind himself and when he arrived at a place, six miles from Khaybar, he wanted to consummate the marriage with her. She refused, and that annoyed him. And when he arrived at Ṣahbâ', a place that is some miles[26] from Khaybar, he halted and lodged with her there. Umm Sulaym combed her hair and perfumed her.

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[26] The word used here is *bareed*. It is a distance of miles upon whose number the scholars differ.

Umm Sinân al-Aslamiyah said:

"Ṣafiyah was the fairest of all women. The Messenger of Allah (ﷺ) consummated the marriage with his family. In the morning, I asked her about what the Prophet (ﷺ) told her and she said, 'He asked me: what made you refuse to halt and lodge in the first place?' And I said, 'I feared for you, for the Jews were near the place.' This answer increased her status in his estimation.

This is Ṣafiyah whose father was killed in captivity during the Battle of Banu Quraydhah, whose husband, Kinânah ibn Abi al-Ḥuqayq was killed during the campaign of Khaybar and who have seen her people suffered massacres, and yet, fearing for the life of Muhammad (ﷺ) that the Jews might harm him?!

This is a stand and an event that need reflections. However deep we try to go to unravel the mystery of this stand of hers, we cannot come out but with only one result: It is the emanation of the light of faith that filled the nature and overwhelmed the emotion. Ṣafiyah was the perfect example of this and the Messenger of Allah (ﷺ) who is the leader of mankind testified to this.

Ibn Sa'd narrated on the authority of 'Aṭâ ibn Yasâr that he said:

"When Ṣafiyah arrived from Khaybar, she lodged at a house belonging to Ḥârithah ibn an-Nu'mân. The Anṣâr women heard of that and they came looking at her beauty and 'Â'ishah also came wearing her face veil. When she came out, the Messenger of Allah (ﷺ) asked her, 'What did you see?' She said, 'I saw a Jewish woman!!' He then told her, 'Do not say that. For, she has embraced Islam and practises it perfectly.' "

The women's jealousy did not stop with 'Â'ishah. Some of the Prophet's wives were also jealous of her.

Ibn Sa'd narrated on the authority of 'Â'ishah:

"That the Messenger of Allah (ﷺ) was on a journey and a camel for Ṣafiyah became ill and Zaynab bint Jaḥsh had an extra camel. So the Prophet (ﷺ) told her, 'Ṣafiyah's camel is ill, can you please give her a camel?' But Zaynab said, 'Should I give (camel) to that Jewish woman?' So the Messenger of Allah (ﷺ) deserted her for Dhul-Hijjah and Muḥarram, two or three months without coming to her. Zaynab said, 'Until I gave up all hope in him.'"

It was also reported that the Prophet's wives used to say many other things about her.

Her servant Kinânah narrated that she (Ṣafiyah) said:

"The Prophet (ﷺ) entered my house while it had reached me that 'Â'ishah and Ḥafṣah used to say they were dearer to the Messenger of Allah (ﷺ) than her and that they were his wives and cousins. When she mentioned that to the Messenger of Allah (ﷺ) he told her, 'You should have told them, 'how could you be better than me while my husband is Muhammad and my father is Âron and my uncle is Moses?'''"

Some of her most prominent qualities are intelligence, forbearance and nobility. A maid of her plotted against her in the presence of 'Umar and informed him that she loved Saturday and that she was kind with the Jews.

'Umar sent for her and asked her about that. She said, "As for Saturday I no longer love it since Allah have substituted it for me with Friday. As for the Jews, I still have kith and kin among them. So I have to be kind to them."

Ṣafiyah knew that it was her maid who plotted against her and she asked her, "Why did you do this?" The maid said, "It was Satan." Ṣafiyah then told her, "Go, you are free."

I believed that Ṣafiyah freed her maid because she had said the truth and asserted that the cause of this plot was Satan. This act of Ṣafiyah is an indication of her forbearance and excellence.

Her intelligence and farsightedness also contributed to her freeing of the maid. For, this maid that had once succumbed to the temptations of Satan could do so once more or many times more. So keeping her away from such temptation through freeing her is a protection for her against it.

"She is truthful."

This is another testimony for Ṣafiyah from the Messenger of Allah (ﷺ). It was in fact, a testimony from the one who never talked out of his own desire.

Ibn Sa'd reported with a *ḥasan* chain of transmitters on the authority of Zayd ibn Aslam who said:

"The Prophet's wives gathered when the Messenger of Allah (ﷺ) was in his sickness in which he died. Ṣafiyah said, 'O' Prophet of Allah! I wish I were suffering from that which you are suffering from!' Upon hearing that, the Prophet's other wives winked at one another. The Messenger of Allah (ﷺ) commanded them, 'Go and rinse your mouths.' And they said, 'From what?' He said, 'Because of your wink at one another to mock her. By Allah! She is truthful (in what she said).'"

Ṣafiyah lived as a mother of the believers, honoured and abundantly respected.

She died in the year 52 A.H. during the caliphate of Mu'âwiyah ibn Abi Sufiyân. She memorized many hadiths of the Prophet (ﷺ) and she narrated and people narrated from her, may Allah be pleased with her!

Zaynab bint Jaḥsh al-Asadiyah

Mother of the Faithful

May Allah be pleased with her

Allah (ﷻ) says:

﴿مَا جَعَلَ ٱللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِي جَوْفِهِۦ ۚ وَمَا جَعَلَ أَزْوَٰجَكُمُ ٱلَّٰٓـِٔى تُظَٰهِرُونَ
مِنْهُنَّ أُمَّهَٰتِكُمْ ۚ وَمَا جَعَلَ أَدْعِيَآءَكُمْ أَبْنَآءَكُمْ ۚ ذَٰلِكُمْ قَوْلُكُم بِأَفْوَٰهِكُمْ ۖ وَٱللَّهُ يَقُولُ
ٱلْحَقَّ وَهُوَ يَهْدِى ٱلسَّبِيلَ ﴿٤﴾ ٱدْعُوهُمْ لِءَابَآئِهِمْ هُوَ أَقْسَطُ عِندَ ٱللَّهِ ۚ فَإِن لَّمْ
تَعْلَمُوٓا۟ ءَابَآءَهُمْ فَإِخْوَٰنُكُمْ فِى ٱلدِّينِ وَمَوَٰلِيكُمْ ۚ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَآ
أَخْطَأْتُم بِهِۦ وَلَٰكِن مَّا تَعَمَّدَتْ قُلُوبُكُمْ ۚ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿٥﴾﴾

(سورة الأحزاب: ٤-٥)

﴿Allah has not put for any man two hearts inside his body. Neither has He made your wives whom you declare to be like your mothers' backs, your real mothers. [<u>adh</u>-<u>Dh</u>ihâr is the saying of a husband to his wife, 'You are to me like the back of my mother' i.e. You are unlawful for me to approach], nor has He made your adopted sons your real sons. That is but your saying with your mouths. But Allah says the truth, and He guides to the [Right] Way. Call them [adopted sons] by [the names of] their fathers: that is more just with Allah. But if you know not their father's [names, call them] your brothers in faith and *Mawâleekum* [your freed slaves]. And there is no sin on you concerning that in which you made a mistake, except in regard to

what your hearts deliberately intend. And Allah is Ever Oft-Forgiving, Most Merciful.﴾ *(Qur'an 33: 4-5)*

Allah (ﷻ) also says:

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى ٱللَّهُ وَرَسُولُهُۥٓ أَمْرًا أَن يَكُونَ لَهُمُ ٱلْخِيَرَةُ مِنْ
أَمْرِهِمْ ۗ وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ ضَلَّ ضَلَٰلًا مُّبِينًا ﴿٣٦﴾ وَإِذْ تَقُولُ لِلَّذِىٓ أَنْعَمَ
ٱللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَٱتَّقِ ٱللَّهَ وَتُخْفِى فِى نَفْسِكَ مَا
ٱللَّهُ مُبْدِيهِ وَتَخْشَى ٱلنَّاسَ وَٱللَّهُ أَحَقُّ أَن تَخْشَىٰهُ ۖ فَلَمَّا قَضَىٰ زَيْدٌ مِّنْهَا وَطَرًا
زَوَّجْنَٰكَهَا لِكَىْ لَا يَكُونَ عَلَى ٱلْمُؤْمِنِينَ حَرَجٌ فِىٓ أَزْوَٰجِ أَدْعِيَآئِهِمْ إِذَا قَضَوْا۟ مِنْهُنَّ
وَطَرًا ۚ وَكَانَ أَمْرُ ٱللَّهِ مَفْعُولًا ﴿٣٧﴾ مَّا كَانَ عَلَى ٱلنَّبِىِّ مِنْ حَرَجٍ فِيمَا فَرَضَ ٱللَّهُ لَهُۥ ۖ
سُنَّةَ ٱللَّهِ فِى ٱلَّذِينَ خَلَوْا۟ مِن قَبْلُ ۚ وَكَانَ أَمْرُ ٱللَّهِ قَدَرًا مَّقْدُورًا ﴿٣٨﴾﴾

(سورة الأحزاب: ٣٦-٣٨)

﴾It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed in a plain error. And [remember] when you said to him [Zayd ibn Ḥârithah — the freed-slave of the Prophet] on whom Allah has bestowed Grace [by guiding him to Islam] and you [O' Muhammad too] have done favor [by manumitting him], 'Keep your wife to yourself, and fear Allah.' But you did hide in yourself [i.e. what Allah has already made known to you that He will give her to you in marriage] that which Allah will make manifest, you did fear the people [i.e., their saying that Muhammad married the divorced wife of his manumitted slave] whereas Allah had a better right that you should fear Him. So when Zayd had accomplished his desire from her [i.e. divorced her], We gave her to you in marriage, so that [in future] there may be no difficulty to the believers in respect of [the

marriage of] the wives of their adopted sons when the latter have no desire to keep them [i.e. they have divorced them]. And Allah's Command must be fulfilled. There is no blame on the Prophet in that which Allah has made legal for him. That has been Allah's Way with those who have passed away of [the Prophets of] old. And the Command of Allah is a decree determined.» *(Qur'an 33: 36-38)*

Personalities and events are interwoven and rules and ordainments are revealed. So anybody who wants to write or talk about the mother of the faithful Zaynab bint Jaḥsh should be conversant with all this. He should do so in accordance with what the necessity of the research and study demands and within the literary and topical limits without losing the purpose so that no aspect with override another and in order to avoid a mistake that could lead to the abyss of ignorance and desire.

Dear reader, prefacing this discussion with clear verses from the Qur'an does not in any way, mean that I am going to make an exegesis of the verses. That is an entirely different field. The aspect of the verses that concerns us here is that with which we can support a fact and in which we can seek arbitration in the course of exchanging views. Allah says the truth, and He guides to the (Right) Way.

Zayd ibn Ḥârithah

The story of Zayd's life in the house of Khadeejah is well-known and does not need any repetition. But what we are concerned with here is the Prophet's adoption of Zayd. Adoption was a very popular habit during the time of ignorance.

Zayd's father, Ḥârithah ibn Shurâḥeel had known of his son's being in Makkah in the house of Muhammad ibn 'Abdullâh, the husband of Khadeejah bint Khuwaylid. So he quickly came to

Makkah in the company of a brother of his, wanting to get his son back and paying whatever ransom was needed, for before that, he was very sad and tearful.

Of the poem he used to repeat in expression of his sorrow about Zayd is the one whose meaning is rendered as follows:

"I wept over Zayd for I didn't know what happened to him;
Is he still alive or he has been seized by death.
By Allah! I don't know if I may ask:
Were you snatched by the even ground or you were snatched by the mountain.
Would that I knew whether you will be back;
For, it suffices me in this world that you return to me quickly.
Whenever the sun rises it reminds me of him;
And when the rain falls, the memory of him comes to me.
When the wind blows, it stirs his memory;
How often is my sorrow and fear over him!
I will make — of the camel over the land with great effort;
And I shall not relent in roaming about the land (in search of him) until the camel becomes weary and tired.
Or until the death comes to me;
Then, every man will die even if he is deluded by hope."

The above lines sufficiently show us the suffering of Ḥârithah from the agony of his missing of Zayd. Every word, rather every letter of these lines indicates how sad and distressed he was. We can notice the tears that fall from Ḥârithah's eyes with every poetic form he exudes.

I take Allah as a witness that each time I read these poetic lines, I am seized by shock and I share with Ḥârithah his emotions and then tears roll down from my eyes.

Ḥârithah and his brother K'ab entered the house of Muhammad (ﷺ) and then addressed him thus:

"O' son of 'Abdul-Muṭṭalib, O' son of the leader of his people! You are the inhabitants of Allah's sacred city. You give relief to the sufferer and you feed the captive. We come to you because of our son who is your slave. Grant us a favor and show kindness to us in his ransom."

The Messenger of Allah (ﷺ) asked, "What is that?"

They said, "It is Zayd ibn Ḥârithah."

The Prophet (ﷺ) said, "Is there anything besides that? Call him and let him choose. If he chooses to go with you, that is better for you and I will not take any ransom from you. And if he chooses to stay with me, by Allah, I am not going to prefer taking ransom above someone who chooses to stay with me."

They said, "You have increased us in fairness."

The Prophet (ﷺ) then called Zayd and asked him whether he knew these two men. Zayd said, "Yes, this is my father and this is my uncle."

The Prophet (ﷺ) then said, "I am as you know me and you have seen my companionship with you. So choose between me and them."

Zayd said, "I'm not going to prefer anyone to you. You are to me like a father and uncle."

Zayd's father and his uncle then said, "Are you going to prefer slavery to freedom and are you going to prefer others to your father, uncle and your family?"

Zayd said, "Yes, I have seen in this man [meaning the Prophet (ﷺ)] something that will not make me prefer anyone to him."

Zayd son of Muhammad!

When the Messenger of Allah (ﷺ) saw that, he took Zayd out to the place near the Black Stone and said, "I take you all as witnesses that Zayd is my son. He can inherit me and I can inherit him."

When Zayd's father and uncle saw that, they were happy and they went away.

Let us ponder a little bit over Ḥârithah and his brother's statement, "You have increased us in fairness."

Fairness is justice. The historical fact testifies that Muhammad (ﷺ) gave both men more than fairness when he, firstly, gave Zayd the freedom of choice and that if he preferred to go with his father he was free to do so; and secondly, that he would not take any ransom for him.

Muhammad (ﷺ) then attained the highest level of justice and fairness in human relations with Zayd when he took a group of Qurayshites as witnesses in the precincts of the Sacred Mosque that he had adopted Zayd as a son and abided by the implications of this adoption in all matters relating to a father and his son. This is the third act of fairness on his path, (ﷺ).

This concept of justice was a human norm and a followed tradition of the time of ignorance. Noble people who possessed qualities of manliness keenly followed it and were proud of it. It was not only in the case of adoption but in many other matters as well.

When the dawn of Islam appears and its illuminating light beamed through the minds and hearts of the rightly guided and the darkness of the age of ignorance was eliminated, the concept of fairness then became defined by the divine law that is more just with Allah. The Qur'an says:

﴿ ... وَمَا جَعَلَ أَدْعِيَآءَكُمْ أَبْنَآءَكُمْ ذَٰلِكُمْ قَوْلُكُم بِأَفْوَٰهِكُمْ وَٱللَّهُ يَقُولُ ٱلْحَقَّ وَهُوَ يَهْدِى ٱلسَّبِيلَ ۝٤ ٱدْعُوهُمْ لِءَابَآئِهِمْ هُوَ أَقْسَطُ عِندَ ٱللَّهِ فَإِن لَّمْ تَعْلَمُوٓا۟ ءَابَآءَهُمْ فَإِخْوَٰنُكُمْ فِى ٱلدِّينِ وَمَوَٰلِيكُمْ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَآ أَخْطَأْتُم بِهِۦ وَلَٰكِن مَّا تَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ۝٥ ﴾

(سورة الأحزاب: ٤-٥)

﴾... Nor He made your adopted sons your real sons. That is but your saying with your mouths. But Allah says the truth, and He guides to the [Right] Way. Call them [adopted sons] by [the names of] their fathers: that is more just with Allah. But if you know not their father's [names, call them] your brothers in faith and *Mawâleekum* [your freed slaves]. And there is no sin on you concerning that in which you made a mistake, except in regard to what your hearts deliberately intend. And Allah is Ever Oft-Forgiving, Most Merciful.﴿

(Qur'an 33: 4-5)

With the revelation of these clear verses on the heart of the noble Messenger (ﷺ), the system of adoption as a custom and tradition was abrogated because it was neither truth nor reality; it was for sometime a human fairness governed by manliness. It was only an emotional feeling free of fundamentals and it did not transcend a word spoken by the mouth: ﴾That is but your saying with your mouths﴿.

So Zayd returned to the originality of his lineage and turned from Zayd ibn Muhammad to Zayd ibn Ḥârithah. And it was only the link of religion and faith that remained between the Messenger of Allah (ﷺ) and Zayd (رضي الله عنه).

The Prophet (ﷺ) then chose Zaynab bint Jaḥsh al-Asadiyah as a wife for his freed slave Zayd ibn Ḥârithah.

Zaynab was a Qurayshi girl. She was beautiful and of noble lineage. A great number of Qurayshi young men had wanted to marry her but she rejected all of them out of pride in her origin and high lineage. She was from the highest branch of the clan of Bani Asad. Her mother was Umaymah, the daughter of 'Abdul-Muṭṭalib, the chief of Quraysh. She therefore did not want to marry but only a noble man.

That was the complexity in her life, and it was of the remnants of the days of ignorance in her heart.

When the Messenger of Allah informed her of his intention, she eschewed, raged and refused. She narrated the story to her brother 'Abdullâh. So 'Abdullâh came to the Messenger of Allah (ﷺ) to talk to him and ask him to have a second look at the matter.

The family of Banu Jaḥsh had all embraced Islam and the faith has penetrated in to their hearts and overwhelmed them.

'Abdullâh asked the Prophet (ﷺ), "Are you pleased that Zaynab should marry Zayd?"

The Messenger of Allah said, "Yes."

'Abdullâh then said, "We are pleased with what pleases you, O' Messenger of Allah, and we shall not disobey your command."

Zaynab was also satisfied, albeit reluctantly.

That was in response to the command of Allah:

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى ٱللَّهُ وَرَسُولُهُۥٓ أَمْرًا أَن يَكُونَ لَهُمُ ٱلْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ ضَلَّ ضَلَٰلًا مُّبِينًا ﴿٣٦﴾﴾ (سورة الأحزاب: ٣٦)

﴿It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in

their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed in a plain error.﴿ *(Qur'an 33: 36)*

Thus did the marriage of Zaynab to Zayd take place and a dark page in the journey of history was closed and a new and bright page was opened. This new page spoke the truth through the saying of Allah (ﷻ):

﴿ ... إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتْقَاكُمْ ... ﴿١٣﴾ ﴾ (سورة الحُجرات: ١٣)

﴾Verily, the most honorable of you with Allah is that [believer] who has piety.﴿ *(Qur'an 49: 13)*

And the saying of the Prophet (ﷺ), "There is no superiority for an Arab over a non-Arab or for a non-Arab over an Arab except through piety."

The ship of life then moved with them through a fathomless sea.

Zayd was a favourite of Allah's Messenger and the dearest of all people to him. He was always in his company and follows him about like a shadow. He was his Companion during his journey to Ṭâ'if. He entrusted him to bring his family from Makkah to Madeenah during migration and he made him a commander of a number of contingents to fight to the polytheists. 'Â'ishah (رضي الله عنها) said: "Had Zayd been alive on the day the Prophet (ﷺ) died, he would have assigned him a responsibility."

Zayd was undoubtedly a great energy of faith. That is why he was able to endure the waves of yelling provoked by the violent winds of Zaynab and he tried as much as he could to paddle the ship far from the stormy currents with the wisdom of an experienced sailor.

But Zaynab was in a perpetual and unquiet storm. Many a time she had injured the pride and the nobleness of faith in the heart of

Zayd by her constantly reminding him of her high nobility and hurting him with that.

When Zayd could no longer bear the matter, he went to the Prophet (ﷺ) and complained to him. He opened his mind to him and sought a way out. The Prophet (ﷺ) asked him to keep his wife. The complaint was made repeatedly and the answer was the same.

The Qur'an narrates the event to us. Allah (ﷻ) says in clear verses:

﴿وَإِذْ تَقُولُ لِلَّذِىٓ أَنْعَمَ ٱللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَٱتَّقِ ٱللَّهَ وَتُخْفِى فِى نَفْسِكَ مَا ٱللَّهُ مُبْدِيهِ وَتَخْشَى ٱلنَّاسَ وَٱللَّهُ أَحَقُّ أَن تَخْشَىٰهُ ... ﴿٣٧﴾﴾ (سورة الأحزاب: ٣٧)

﴿And [remember] when you said to him [Zayd ibn Ḥârithah — the freed-slave of the Prophet] on whom Allah has bestowed Grace [by guiding him to Islam] and you [O' Muhammad too] have done favor [by manumitting him], 'Keep your wife to yourself, and fear Allah.' But you did hide in yourself [i.e. what Allah has already made known to you that He will give her to you in marriage] that which Allah will make manifest, you did fear the people [i.e., their saying that Muhammad married the divorced wife of his manumitted slave] whereas Allah had a better right that you should fear Him...﴾

(Qur'an 33: 37)

Here, dear reader, some ignorant people among the orientalists and occidentalists who are advocates of evil launched one of their dirty attacks against Islam and the Messenger of Islam (ﷺ).

They say — may Allah destroy their mouths and disgrace them — that Messenger of Allah (ﷺ) loved Zaynab and was stunned by her beauty. They claimed that he came one day to Zaynab's house asking for Zayd, and Zaynab came out to meet hurriedly before she could dress herself up properly, so some attractive parts of her body

was exposed. Zayd was not at home so Zaynab cheerfully invited him in and he thanked her and left while saying: "Glory be to Allah Who twists hearts."

The advocates of evil even ignorantly cite to support their fabrication the saying of Allah, ﴿But you did hide in yourself [i.e. what Allah has already made known to you that He will give her to you in marriage] that which Allah will make manifest﴾.

They do all this to diminish the status of prophethood! But the reality in which there is no dispute is entirely different from this.

This poisoned arrow of *fitnah* and error is disproved by the conclusion of the quoted verse in which the purpose of this divine commandment is explained. Allah (ﷻ) says:

﴿ ... فَلَمَّا قَضَىٰ زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنَٰكَهَا لِكَىْ لَا يَكُونَ عَلَى ٱلْمُؤْمِنِينَ حَرَجٌ فِىٓ أَزْوَٰجِ أَدْعِيَآئِهِمْ إِذَا قَضَوْا۟ مِنْهُنَّ وَطَرًا ۚ وَكَانَ أَمْرُ ٱللَّهِ مَفْعُولًا ﴿٣٧﴾ ﴾

(سورة الأحزاب: ٣٧)

﴿... So when Zayd had accomplished his desire from her [i.e. divorced her], We gave her to you in marriage, so that [in future] there may be no difficulty to the believers in respect of [the marriage of] the wives of their adopted sons when the latter have no desire to keep them [i.e. they have divorced them]. And Allah's Command must be fulfilled.﴾ *(Qur'an 33: 37)*

Since adoption was then the order of the day and a pure pre-Islamic culture that transgressed over the reality, so was marrying the divorced wife of an adopted son regarded a taboo, because it was regarded as marrying the wife of one's son.

Who then has a greater right to establish the truth and put it in its rightful place and remove the difficulty (in legislation) than the

one with whom the Message was sent? Who has the greater right to be the excellent model that should be followed?

﴿لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ ... ﴾ (سورة الأحزاب: ٢١)

﴾Indeed in the Messenger of Allah [Muhammad] you have a good example to follow...﴿ *(Qur'an 33: 21)*

What was it that the Messenger of Allah (ﷺ) was trying to hide and for which he feared people? Was it the love for Zaynab as claimed by the ignorant and the people of desire and evil intentions? Or was it legislation of the truth and abrogation of an ignorant and erroneous custom? This question was clearly answered by the above verse.

It is because, it is the command of Allah ﴾And Allah's Command must be fulfilled﴿.

If it is true that he loved Zaynab, what then prevented him from marrying her?
Also, what was the thing that Zayd had accomplished from Zaynab?

The Arabs of the time of ignorance were governed by false deities of all colours and forms:

- ❖ False deities of idols and statues
- ❖ False deities of casting lots and divination by arrows
- ❖ False deities of masters and slaves and disregarding the humanity of man
- ❖ False deities of money and usury
- ❖ False deities of intoxicants, adultery, burying female newborns alive and all other vices
- ❖ False deities of fortune-telling and sorcery
- ❖ False deities of tribalism, war and looting.

The Messenger of Allah (ﷺ) has relentlessly lived all his life in destroying all these false deities. He laid a practical example with his own person and his close relatives so that the balance of truth may stand firm without any prejudice or partiality. The purpose of Zayd's marriage to Zaynab was therefore to destroy the false deity of racial discrimination and abolition of the segregation of the time of ignorance.

This incidence reminds us of the Prophet's standing and sermon in his farewell pilgrimage when he said, "All usury is abrogated; and the first usury I will abrogate is that of al-'Abbâs.!!!"

The divorce then took place between Zayd and Zaynab.

Revelation came from the heaven that the Messenger of Allah (ﷺ) should marry Zaynab to complete the form and legislation of laws and in order to remove the despicable and heavy burden that had been on the people.

The event, from the beginning to the end, is resplendent in laws and verses that are recited for eternity. Add to this the fact that no Companion of the Prophet (ﷺ) is mentioned by name in the Book of Allah — in spite of many rules and reasons of revelation — except Zayd alone, without mentioning the name of the other party, Zaynab.

It was reported that Ibn 'Abbâs said, "When Zaynab heard the news of her divorce from Zayd and her engagement to the Prophet (ﷺ), she prostrated to Allah (in gratitude)."[27]

Zaynab then lived in the house of prophethood as a mother of the faithful. She was given to observing much fasting and night prayers; and she was a pious worshipper. The Messenger of Allah (ﷺ) would incline to her and keep her company frequently. She

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[27] This narration is in *al-Iṣâbah*; and it is weak.

would incessantly mention her superiority over other wives of the Prophet (ﷺ) without hurting any of them.

She once told the Prophet (ﷺ), "O' Allah's Messenger! By Allah, I am not like your other wives. There is none among your wives whose father, brother or family had not married her off to you except me. For, it is Allah, from above the heaven, Who married me off to you."

Whenever 'Â'ishah (رضي الله عنها) remembered her, she would invoke Allah's mercy on her and describe her, especially concerning her stand during the incidence of slander saying, "Allah protected her with abstention (i.e from wading into the matter)."

'Â'ishah also mentioned that the Messenger of Allah (ﷺ) said: "The quickest of you to join me is the one with the longest hand."[28]

What did they understand from this statement?

'Â'ishah narrated that the Prophet's wives would go to a wall and stretch up their hands in order to know which of them has the longest hand.

It would be noted that Zaynab was not tall but she was the first of the Prophet's wives to die after him. It is then understood that what the Prophet (ﷺ) meant by long hand was charity and generosity. And among the purest sources of income is the work done with one's hands.

'Â'ishah said: "Zaynab was very proud with Allah's Messenger. The Prophet (ﷺ) would frequently keep her company. She was given to performing fasting and prayer. She was a skilled craftswoman and she would give charity with the proceeds of her handiwork."

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[28] Muslim.

Ibn Sa'd reported on the authority of al-Qâsim ibn Muhammad that Zaynab said when she was about to die, "I have prepared my own shroud, and 'Umar is going to sent a shroud for me. So give out one of them in charity. And if you are able to also give my loincloth in charity you can do so."

'Amrah bint 'Abdur-Raḥmân al-Anṣâriyah had the following to tell us:

" 'Umar sent five *Ḥarranee* cloths, each of them incensed. She was shrouded with them. Her sister, Ḥamnah gave out the shroud she had prepared for her own burial in charity."

'Amrah narrated that she heard 'Â'ishah (ﷺ) said, "The praiseworthy woman, the devoted worshipper and the refuge of the orphans and the widows is gone."

Muhammad ibn K'ab al-Quradhi said:

"Zaynab bint Jaḥsh's annual grant was twelve thousand. She took it only once and she started saying, 'O' Allah, do not let this money catch up with me next year because it is a trial.' She then distributed it to her kith and kin and the needy. When 'Umar heard that, he said, 'This is a blessed woman.' He then sent greetings to her and said, 'The news of what you have done have reached me.' So he sent her one thousand dirham that would last her. But she treated the money as she did with the first."

Zaynab died in year 20 A.H. at the age of fifty-three. 'Umar performed funeral prayer on her. May Allah be pleased with her and please her.

There is indeed a lesson in her person, in her life with Zayd, in her life in the house of prophethood and with her co-wives and even in her death.

Umm Ḥabeebah: Ramlah bint Abi Sufiyân

Mother of the Faithful

There was calmness, peacefulness and magnanimity in her nature. She embraced Islam early; so she was one of the early Muslims.

She migrated with her husband, 'Ubaydullâh ibn Jaḥsh to Abyssinia. She preferred the love of Allah and His Messenger (ﷺ) above the house of her father Abu Sufiyân, the Quraysh leader and above his wealth, influence and affluence. She endured the pain of farness from Makkah, her hometown, the difficulty of life in a strange land and the agony of poverty.

Her husband then became a Christian, indulged in drinking alcohol and then died.

But who was better than the Messenger of Allah (ﷺ) in healing the huge wound inflicted on the heart of Umm Ḥabeebah?

﴿ٱلنَّبِيُّ أَوْلَىٰ بِٱلْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ ۖ وَأَزْوَٰجُهُۥٓ أُمَّهَٰتُهُمْ ... ۝٦﴾

(سورة الأحزاب: ٦)

﴿The Prophet is closer to the believers than their own selves, and his wives are their [believers'] mothers...﴾ *(Qur'an 33: 6)*

When the Messenger of Allah (ﷺ) knew about Umm Ḥabeebah's loneliness, he sent to her asking for her hand in marriage. She willingly and happily accepted the proposal.

Here, dear reader, many people just make a passing mention of this event without taking a deep and reflective stance, especially in respect to the Negus, the Abyssinian king who paid the *mahr* (bridal gift) and witness the marriage contract.

Umm Ḥabeebah is the daughter of the Quraysh chief and leader. She is the daughter of Abu Sufiyân who became the leader of Quraysh after the death of Abu Jahl. And the suitor was the Muhammad, the Messenger of Allah (ﷺ).

The gesture of the Negus was of the highest level!

This event reflected on the psyche of Abu Sufiyân in some aspects: One, implied psychological satisfaction with what had happened; and two, verbal acknowledgement of the Prophet's wisdom and far-sightedness when he said, "He is a stallion whose nose should not be cut off."[29]

And years passed until Khaybar was conquered and Ja'far returned with Umm Ḥabeebah in his company. The Messenger of Allah (ﷺ) then consumed the marriage with her and gave her an apartment. He would visit her, express happiness in meeting her and would pass the night in her house. Umm Ḥabeebah was a good model in good companionship.

Throughout more than fifteen years which Umm Ḥabeebah spent in foreign land, she did not set her eyes on the Prophet (ﷺ), neither did she enjoyed his nice words.

But like her fellow male and female migrants, she received the new verses of the Qur'an that were being revealed, memorized them and understood them. News of events also came to them successively and they were on a constant contact with the *Da'wah* movement.

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[29] Ibn 'Abdul-Barr reported this on the authority of 'Abdul-Wâḥid ibn Abi 'Awn. See *al-Iṣâbah*, vol. 4, p. 299.

Dear reader, starting our talk about Umm Ḥabeebah by mentioning that she was naturally calm, peaceful and magnanimous and that her heart was firm in faith like high mountains is not done out of a vacuum neither is it a made-up idea. She was in fact endowed with a great share of pure faith.

Her dreams regarding her separation from her husband, 'Ubaydullâh ibn Jaḥsh and the Prophet's marriage proposal to her, testified to this. She narrates to us:

"I saw my husband in a worst figure in my dream and I was frightened. When I woke up in the morning I found out that he had become a Christian. I informed him of the dream and he disregarded it and he became addicted to alcohol until he died.

Someone then came to me in my dream and said, 'O' mother of the faithful', and I was frightened. And as soon as I finished my waiting period, a female messenger of the Negus whose name is Abrahah came to me and said, 'The king said, 'Appoint someone as your guardian in marriage.' So I sent to Khâlid ibn Sa'eed ibn al-'Âṣ ibn Umayyah and I appointed him as my guardian, and I gave Abrahah two bracelets of silver.' "

On the evening, the Negus commanded Ja'far ibn Abi Ṭâlib (to deliver a speech on his behalf). Ja'far then praised Allah, extolled Him and read statements of testimony. He then said, "To proceed; the Messenger of Allah (ﷺ) sent a message to me requesting the hand of Umm Ḥabeebah in marriage. So I granted his request. I am giving four hundred dinâr as bridal money (*mahr*) on behalf of the Messenger of Allah (ﷺ)."

The Negus then poured the money. Khâlid then said, "I have accepted what the Messenger of Allah (ﷺ) and his wife Umm Ḥabeebah called to." He thereafter accepted the money. The Negus threw a banquet for them and they eat.

Umm Ḥabeebah said, "When the money came to me, I gave Abrahah fifty dinâr therefrom. She returned the money and said that the king had commanded her to do so. She also returned what I had given her before.

On the following day, she came to me with aloes, wars,[30] and ambergris, and many *ziyâd*. I brought all that with me when I came to the Messenger of Allah."[31]

This purity of faith transformed her into another person during the time of her confrontation with polytheism. It is as if she was in a battlefield. Her weapon was the word of the truth that served like a sharp and stern sword. She feared no harm or difficulty, even with her closest blood relation.

The evidence for this is that the Quraysh reneged on the truce of Ḥudaybiyah which they made with the Messenger of Allah (ﷺ) and Banu Bakr helped their allies against Banu Khuzâ'ah who were allies of the Prophet (ﷺ). They cruelly massacred them and they wantonly shed their blood without even any regard for the Ancient House.

Fearing that matters might develop into situations that would not be favourable to them, Abu Sufiyân left Makkah as an envoy of the Quraysh to Madeenah to meet the Messenger of Allah (ﷺ) and to apologise, vindicate themselves and reaffirm the truce.

The first thing he did when he arrived at Madeenah was that he headed for the apartment of his daughter, Umm Ḥabeebah who he had not seen for many years. She coldly received him. When he wanted to sit on the Prophet's bed, she folded it up and did not allow him to sit on it.

He asked her astonishingly and sadly, "Daughter, do you love this

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[30] A kind of perfume.

[31] This story is reported by Ibn Sa'd.

bed better than me or you love me better than this bed?!"

She answered resolutely, sincerely and courageously, without being influenced by any family sentiment:

"No! It is the Prophet's bed and you are a filthy polytheist!!" Abu Sufiyân then said, "You have been afflicted with evil after me." She retorted, "No, I have rather been blessed with all goodness."

He then went out of her apartment, and he did not find any favour with her.

Here, the memory is vivid, memory of the encounter between the Muslims and the polytheists in the Battle of Badr; the encounter between the father and the son, the man and his brother and between members of the same kith and kin. But the bond of faith and the glory of Islam are more sublime and stronger. Allah (ﷻ) says:

﴿إِنَّمَا ٱلْمُؤْمِنُونَ إِخْوَةٌ ... ﴿١٠﴾﴾ (سورة الحجرات: ١٠)

﴾The believers are nothing else than brothers...﴿ *(Qur'an 49: 10)*

Allah also says:

﴿لَّا تَجِدُ قَوْمًا يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْآخِرِ يُوَآدُّونَ مَنْ حَآدَّ ٱللَّهَ وَرَسُولَهُۥ وَلَوْ كَانُوٓا۟ ءَابَآءَهُمْ أَوْ أَبْنَآءَهُمْ أَوْ إِخْوَٰنَهُمْ أَوْ عَشِيرَتَهُمْ ۚ أُو۟لَٰٓئِكَ كَتَبَ فِى قُلُوبِهِمُ ٱلْإِيمَٰنَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ ۖ وَيُدْخِلُهُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ رَضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ ۚ أُو۟لَٰٓئِكَ حِزْبُ ٱللَّهِ ۚ أَلَآ إِنَّ حِزْبَ ٱللَّهِ هُمُ ٱلْمُفْلِحُونَ ﴿٢٢﴾﴾ (سورة المجادلة: ٢٢)

﴾You [O' Muhammad] will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger [Muhammad] even though they were their fathers, or their sons, or their brothers, or their kindred [people]. For

such He has written Faith in their hearts, and strengthened them with *Rooḥ* [proofs, light and true guidance] from Himself. And He will admit them to Gardens [Paradise] under which rivers flow to dwell therein [forever]. Allah is pleased with them, and they with Him. They are the Party of Allah. Verily, it is the Party of Allah that will be the successful.﴿ *(Qur'an 58: 22)*

Abu Bakr and his son 'Abdur-Raḥmân had confronted each other; Abu 'Ubaydah and his father faced each other and 'Umar and his maternal uncle had met head-on with each other. There are other similar examples.

The faith and Islam were the deciding factors!

And it was as if the mother of the faithful, Umm Ḥabeebah was raising the sword of Islam in the face of her father, Abu Sufiyân!!

Indeed, there is a lesson there for those who are wise and there is, surely, in that a reminder for whoever has a heart or who listens while he is present in mind.

Was there any extremism in her behaviour? Was there any rigidity? Or she just adhered to the truth?

Allah indeed prevents the true believers from befriending those who challenge Allah and His Messenger even if they are their fathers, brothers or kindred!

There is no friendship with disbelief; there is no truce with polytheism, absolutely and truthfully.

In spite of few years that Umm Ḥabeebah spent with the Messenger of Allah (ﷺ), she has memorized and narrated a considerable number of hadiths from him. Those who heard from her narrated to us a number of traditions of the Messenger of Allah (ﷺ). She therefore faithfully and trustworthily took part in enriching the noble Sunnah.

Umm Ḥabeebah lived for a while after the death of the Prophet (ﷺ). The most authentic narration is that she died in the year 44 after Hijrah.

She witnessed the crisis in which commander of the faithful 'Uthmân ibn 'Affân (ﷺ) was martyred but she took no part in the conflict neither with an opinion nor with a stand. In spite of her family ties with 'Uthmân, she kept herself away from the furnace of the crisis that eat up everything with no exceptions.

She also witnessed the crisis that occurred between the leader of the faithful, 'Ali ibn Abi Ṭâlib (ﷺ), and her brother, Mu'âwiyah but she did not take part in it.

Umm Ḥabeebah was always noble. She had always wanted to meet Allah while her heart is free from malice against any Muslim. She was extremely delicate and severely sensitive. Her pure faith is rarely equalled.

Look at what she did when she was about to leave this world: 'Â'ishah said, "Umm Ḥabeebah called me when she was about to die and said, 'There might have been between me and you what usually happens between rivals. Will you please absolve me?' So I absolved her and asked Allah to forgive her. She then said, 'You have made me happy, may Allah make you also happy.' And she sent to Umm Salamah in the like manner."

But where is Ḥabeebah, her only child? There was a report that Umm Ḥabeebah migrated to Abyssinia while she was pregnant with Ḥabeebah and that she gave birth to her there.

Ḥabeebah was married to Dâwood ibn 'Urwah ibn Mas'ood ath-Thaqafi.

May Allah be pleased with Umm Ḥabeebah, the mother of the faithful! May He also please her and make her abode honourable! May He let us join her in the group of His righteous slaves!

Umm Salamah

Mother of the Faithful

Hind[32] the daughter of *Zâd ar-Râkib*, Ḥudhayfah ibn al-Mugheerah al-Makhzoomi.

She is of the noble clan of Makhzoom; and of the gracious tribe of Quraysh.

Zâd ar-Râkib[33] is a nickname by which her father, Abu Umayyah, Ḥudhayfah ibn al-Mugheerah was known because of his generosity. He was one of the most famous generous men of the pre-Islamic era who lived in the Arabian Peninsula. Their leader was Ḥâtim aṭ-Ṭâ'ee to whom the Ḥâtimic generosity is attributed and about whom the Prophet (ﷺ) said: "He loved all noble qualities."

But why was Ḥudhayfah, Umm Salamah's father called 'provision of the traveller'? It was said that whenever he travelled, no one who travelled in his company would be allowed to bring their provision with them. He would rather be responsible for that however much their number was and however long the journey would be.

It was therefore in this firm-rooted home where there was gallantry and generosity that Hind was born and raised. She drew from its pure spring until she was satiated and she flourished as a blooming and sweet-smelling branch, bearing a delicious fruit. She

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[32] She was also the daughter of the Prophet's aunt, 'Âtikah bint 'Abdul-Muṭṭalib.

[33] This literally means: 'Provision of the traveller'.

was clever and wise, beautiful in appearance and conduct.

She and her husband, 'Abdullâh ibn 'Abdul-Asad are among the earliest Muslims, and performed together the first migration to Abyssinia. She was also said to be the first woman to migrate.[34]

She remained in Abyssinia until the news that Ḥamzah ibn 'Abdul-Muṭṭalib and 'Umar ibn al-Khaṭṭâb had embraced Islam reached them. Some of the emigrants then strongly yearned to return to their homeland and meet the Messenger of Allah, believing that Islam had being strengthened by the conversion of the two unique men, Ḥamzah and 'Umar.

Umm Salamah returned to Madeenah along with those who returned.

And she had already given birth to her first child, Salamah the son of Abu Salamah.

But the Qurayshi persecution did not stop nor abated, and it was not concealed.

After the conclusion of Pledge of *'Aqabah*[35] between the Messenger of Allah (ﷺ) and the Anṣâr (the Aws and Khazraj tribes) of Madeenah, the Messenger of Allah (ﷺ) gave permission to his Companions to migrate to Madeenah. That was the beginning of the great transformation in the course of the Prophet's mission. As usual, Umm Salamah was one of the first emigrants.

Before we start talking about the second stand of Umm Salamah with the Prophet (ﷺ) and his message, we should allow her to tell us the circumstances of the great event and how it happened. For, she is definitely more truthful than us. She said:

"When Abu Salamah decided to leave Madeenah, he equipped a

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[34] See *al-Iṣâbah*, vol. 4, p. 441.

[35] The second Allegiance of *'Aqabah.*

camel of his and carried me along with my son Salamah. He then led his camel out. When men of Banu al-Mugheerah (Umm Salamah's clan) saw him, then went to him and told him, 'There is nothing we can do to prevent you from going wherever you want; but as for this sister of ours, we cannot leave you roaming about in the land with her.' They then seized the bridle of the camel from him and took me away from him.

When Banu 'Abdul-Asad (Abu Salamah's clan) heard of that, they got angry and aimed for Salamah saying, 'By Allah! We are not going to leave our son with her since they have snatched her away from our brother.'

They then took my son Salamah away from me.

The men of Banu 'Abdul-Asad went away and Banu al-Mugheerah held me in their custody. And my husband proceeded in his migration until he reached Madeenah. That was how they separated between me, my husband and my son!"

Dear reader! If it were possible, I would have added more than one exclamation and question mark at the end of the speech of Umm Salamah, without any exaggeration.

This is because, this great and impressive position is beyond what any knowledge, intellect or imagination can adequately express.

It is the most difficult separation in the cause of Allah with Whom no good deed is lost. Allah (ﷻ) says:

﴿... إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا ﴿٣٠﴾﴾ (سورة الكهف: ٣٠)

﴾... Indeed, We shall not make the reward of anyone who does his [righteous] deeds in the most perfect manner to be lost.﴿

(Qur'an 18: 30)

What righteousness is greater than to sacrifice one's self in the way of

Allah, The Owner of the Splendid Majesty? Did we — regardless of our different categories, the old and the young, men and women, the callers and the called, the leaders and the led — learn any lesson from Abu Salamah and Umm Salamah? Did we take, as the center of our attention, our Islam, our message and the pleasure of Allah and His Messenger? Or did we just sever every link that is between us and our history to the extent that whenever we mention our history we just regard it as a mere story? For instance, we celebrate the anniversary of the Great Battle of Badr on the 27th of Ramaḍân every year[36] as communities, organizations and groups and then we play around with the word, the picture and the memory but sooner than later the matter ends there, as if we are talking of one of the battles of 'Antarah or one of the adventures of Abu Zayd al-Hilâli!

Do we really feel the state of ignominy in which we are living today?

Is there still any link between us, as a nation, and Allah, the Exalted?

The answer is: as individuals, yes and as a nation, no!

Here lies the problem...!

Perhaps, the remaining part of the story of Umm Salamah's migration and the surrounding events will give us a definite and a clear-cut answer to our questions and doubts.

Umm Salamah has vowed to dedicate herself to Allah since she embraced Islam! She faced the most difficult and the most horrible situation, but Allah was with her. He encompasses the disbelievers from behind. He is the best Helper for whoever relies on Him and returns to Him in repentance.

Umm Salamah said:

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[36] The celebration has no basis in Islâm, as far as I know. It is therefore an innovation that should be avoided. [Translator]

"I used to go out every morning and sit down at al-Abṭaḥ[37], and I would cry until the evening. I did this for nearly seven days until a man among my cousins came by and saw what was on my face. He then told Banu al-Mugheerah (my clan), 'Won't you let this poor woman go?! You have separated between her and her husband and son?!' They then said, 'Go and join your husband if you like.'

Then the men of Banu 'Abdul-Asad (my husband's clan) gave my son back to me.

I then prepared my camel, held my son in my bosom and set out to join my husband in Madeenah; and no one was with me and that was the most difficult situation I confronted. When I reached Tan'eem,[38] I met 'Uthmân ibn Ṭalḥah of Banu ad-Dâr clan. He asked me, 'Where are you going, daughter of Abu Umayyah?' I said, 'I want to join my husband in Madeenah!' He said, 'Is anybody with you?' I said, 'No, by Allah! It is only Allah and my son that are with me.' And he said, 'By Allah, you shall not be left alone.'

He then held the bridle of my camel and led me off. By Allah, I have never been in a company of an Arab man more gracious than him. If he arrived at a place he would halt for me to rest and he would move to a nearby tree and lie down beneath it. When it was time to move on, he would bring forth the camel and move a bit far from me and say, 'Mount!' When I have mounted and settled on the camel he would come, hold its bridle and lead me on until we arrived at the next halting place. He continued in this way until we arrived at Madeenah. When he saw the village of Banu 'Amr ibn 'Awf at Qubâ', he said, 'Your husband is in this village.' And truly, Abu Salamah was residing there."

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[37] One of the mountains of Makkah; this means she used to look afar to the direction of Madeenah where her husband was.

[38] An outskirt of Makkah.

The small family — rather the big family — was then brought back together. It is small in terms of the number of its members and big in terms of its Jihad and historical movement and its echo throughout all corners of the world.

Umm Salamah went out of Makkah alone in the company of no one except her child, Salamah in her bosom. But Allah the Exalted protected her in a journey that took days and nights, and in a remote and expansive desert interspersed with mountains, lowlands and sand hills and in which predatory animals and reptiles are waiting for their preys.

She was neither afraid nor worried.

﴿... وَمَن يَتَّقِ ٱللَّهَ يَجْعَل لَّهُۥ مَخْرَجًا ۝٢ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَن يَتَوَكَّلْ عَلَى ٱللَّهِ فَهُوَ حَسْبُهُۥٓ ۚ إِنَّ ٱللَّهَ بَٰلِغُ أَمْرِهِۦ ۚ قَدْ جَعَلَ ٱللَّهُ لِكُلِّ شَىْءٍ قَدْرًا ۝٣﴾

(سورة الطَّلاق: ٢-٣)

﴿... And whosoever fears Allah and keeps his duty to Him, He will make a way for him to get out [from every difficulty]. And He will provide him from [sources] he never could imagine. And whosoever puts his trust in Allah, then He will suffice him. Verily, Allah will accomplish his purpose. Indeed Allah has set a measure for all things.﴾ *(Qur'an 65: 2-3)*

Allah (ﷻ) provided for her a way out of her distress. He sent 'Uthmân ibn Ṭalḥah to her to accompany her until she reached her place of security in spite of his being a disbeliever. And Umm Salamah testified to his good conduct, noble-mindedness and excellent companionship. All this was later to serve as a treasure for him on the day of the conquest of Makkah.

The key of the Ka'bah was with him, for he was of the clan of Banu 'Abdud-Dâr who were the keepers of the Ka'bah and who were

the holders of its key. 'Ali (ﷺ) took the key from them and gave it to the Prophet (ﷺ).

But the Prophet (ﷺ) returned the key back to 'Uthmân repeating the saying of Allah:

﴿إِنَّ ٱللَّهَ يَأْمُرُكُمْ أَن تُؤَدُّوا۟ ٱلْأَمَـٰنَـٰتِ إِلَىٰٓ أَهْلِهَا ... ﴾(سورة النِّساء: ٥٨)

﴿Verily! Allah commands that you should render back the trusts to those to whom they are due...﴾ *(Qur'an 4: 58)*

He then told 'Uthmân, " 'Uthmân, take it. Today is the day of probity and fulfilment. It is only the unjust person that will attempt to take it away from you."

'Uthmân later accepted Islam and he was a good Muslim.

All this was a result of the blessing of that great day in which he accompanied Umm Salamah from Makkah to Madeenah. It was definitely planned and decreed by Allah.

I hope that we have really grasped the situation, realized the wisdom and given due estimation to the roles of history.

Abu Salamah

As Umm Salamah was the daughter of the Prophet's aunt, Abu Salamah was also the son of Barrah bint 'Abdul-Muṭṭalib, who was a Prophet's aunt as well. He had an additional merit: He was a foster brother of the Prophet (ﷺ).

Abu Salamah was among the favorite Companions of the Prophet (ﷺ), because of his early acceptance of Islam and his endurance of immigration and Jihad in the way of Allah; and his firm *Eemân*, bravery, worship and righteousness.

He therefore occupied a place in the eyes of the Messenger of Allah (ﷺ). He had appointed him a leader of some contingents. He sent him to Banu Asad in the month of Safar, 4 A.H. and he succeeded in his mission and fulfilled the trust.

The Messenger of Allah (ﷺ) attested to his righteousness when he said, "The first person that will be given his record of deeds (on the Day of Resurrection) is Abu Salamah ibn 'Abdul-Asad." He participated in the battle of Badr and he played a prominent role in it.

He then participated in the battle of Uḥud and he was among those who remained firm. He suffered a serious injury in that battle from which he was healed but not totally. For, after some time, the wound decayed and deteriorated until claimed his life.

He once came to his wife, Umm Salamah and told her, "I have heard a statement from the Messenger of Allah (ﷺ) that is dearer to me than so and so." I heard him say:

"No one is afflicted with a calamity and then make *istirja'*[39] and after that say, 'O' Allah! It is from You that I seek the reward of this calamity of mine. O' Allah! Provide a better substitute for me', except that Allah give him that."

Ziyâd ibn Maryam narrated that Umm Salamah told Abu Salamah, "I heard that if the husband of a woman dies and he is one of the inhabitants of Paradise and his wife did not remarry after him, Allah will join them together in Paradise. The same thing applies to man."

Abu Salamah then told his wife, "I am making a pledge with you that I will not marry after and you will not marry after me." He then asked her, "Will you obey me?" Umm Salamah said, "If I did not want to obey you I would not have consulted you." Abu Salamah

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[39] *Istirja'* is to say, *'Innâ lillâh wa innâ ilayhi râji'oon'*.

said, "If I die you should remarry." He then said, "O' Allah! Provide for Umm Salamah after me a man who is better than me and who will not disgrace her or harm her." Umm Salamah said, "When he died I said, 'Who is that man that will better than Abu Salamah?' Then after a while, the Messenger of Allah (ﷺ) married me."

Umm Salamah's transformation from being around the Prophet (ﷺ) into his house:

Umm Salamah entered a new role of her life around the noble Messenger and the great Prophet (ﷺ).

Before we start discussing this role, we would like to mention how 'Â'ishah described Umm Salamah.

Ibn Sa'd reported[40] on the authority of 'Urwah from 'Â'ishah that she said: "I was very sad when the Messenger of Allah married Umm Salamah because of the news of her beauty that had reached us. So I took the matter easy until I saw her and I saw that she was much more beautiful than I have been told. So I mentioned that to Ḥafṣah who told me that she was as described. When I saw her (Umm Salamah) after that, I realized that she was as Ḥafṣah had described her. I then realized that I was only being jealous."

Ibn Sa'd added, "And Umm Salamah was said to possess great beauty, extraordinary intelligent and correct judgment."

We are not at all saying that it was sexual passion or beauty that spurred the Prophet (ﷺ) to marry Umm Salamah. His very life strongly refutes that. His marriage to Sawdah bint Zam'ah after the death of Khadeejah is a good proof in this regard.

The Messenger of Allah (ﷺ) was encouraged to marry Umm Salamah by two things:

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[40] There is al-Wâqidi in the chain of transmitters.

One: The Arab custom of supporting the wife of a friend by marrying her after the death of her husband.

Two: It has to do with the prayer of Abu Salamah that Allah should provide his wife with a husband who would be better than him after his death.

Umm Salamah herself informs us of this: "When Abu Salamah died, I did not feel comfortable to ask Allah to substitute him for me with someone who is better than him (as a Muslim must say when afflicted with a calamity). And I said, 'Who is better than Abu Salamah? Had he not done this and that? Was he not so and so?' When I finished the period of waiting, the Messenger of Allah (ﷺ) sent (someone) to me and married me."

An-Nasâ'i narrated this story in detail. According to him:

"When Umm Salamah finished her period of waiting after the death of her husband, Abu Bakr proposed marriage to her but she did not accept the proposal. So the Prophet (ﷺ) sent to her proposing marriage to her. She told the person who was sent to her, 'Tell the Messenger of Allah (ﷺ) that I am a jealous woman, I have children and none of my guardians is present.' He sent back to me, 'Tell her that as for your jealousy, I will ask Allah to remove it; as for your being with children, I will take care of them; and as for the fact that none of your guardians is present, none of them, present or absent, will oppose your marriage to me.'

She then asked her son 'Umar, 'Get up and marry (me) to the Messenger of Allah (ﷺ).' And he married her to him."

In another narration by an-Nasâ'i:

"When I gave birth to Zaynab, the Messenger of Allah (ﷺ) came and proposed marriage to me. I said, 'I am not fit for marriage and I am jealous and I have children.' The Prophet (ﷺ) then said, 'I am older

than you, as for your jealousy, Allah will remove it; as for the children, Allah and His Messenger will take care of them.' "

The Messenger of Allah (ﷺ) then married her, and he would come to her and ask, "Where is the Zinâb[41]?"

With her entrance into the house of the Prophet (ﷺ) as one of the mothers of the faithful, she started another phase and role that had their own significance and impacts, especially since she was highly intelligent and had good sense of judgment.

She has made her apartment a place where the Messenger of Allah (ﷺ) frequented and took as a place for rest. Perhaps, she reminded him — with her maturity, wisdom, affection, her big heart, the sweetness of her smiling, her pleasant reception and her pure Companionship — of Khadeejah.

It is true that 'Â'ishah was the dearest wife to the Prophet (ﷺ), but Umm Salamah's entrance as one of the mothers of the faithful had created for her a new place and a grounded status. She was the mediator among the Prophet's wives. All of them honoured her and respected her status.

The history has recorded for her an unforgettable stand. This stand was unanimously praised in all narrations.

After the truce of Ḥudaybiyah, many Companions of the Prophet (ﷺ) felt frustrated and disappointed. 'Umar ibn al-Khaṭṭâb was the most argumentative of them all in this respect.

Abu Bakr's was admonishing 'Umar to abide by the Prophet's decision, but 'Umar in his usual sternness, turned away from him.

When the Messenger of Allah (ﷺ) came, 'Umar repeated the same argument to him and the Messenger of Allah (ﷺ) told him, "I

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[41] A loving form of pronouncing Zaynab.

am indeed the Messenger of Allah; and He will not neglect me."

The truce of Ḥudaybiyah apparently implied the superiority of Quraysh as it gave them many concessions. But inwardly, it was full of wisdom and far-sightedness. Subsequent events testified to that.

It was enough a blessing that Allah calls the truce 'a clear victory' in His Book when He says:

﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ۝١﴾ (سورة الفتح: ١)

﴾Verily, We have given you [O' Muhammad] a manifest victory.﴿
(Qur'an 48: 1)

The *Soorah* in which the verse is revealed is also named '*Soorah* of Victory'. But many people know not.

The Messenger of Allah (ﷺ) had brought the sacrificial animals with him. But since the Quraysh had prevented him from completing his rites — not out of compromise or scorn, but in expectation of Allah's command — after having made a truce, he decided to terminate his *iḥrâm* and commanded the people to do the same. The people however failed to comply!

This was a dangerous phenomenon!!

The Messenger of Allah (ﷺ) visited Umm Salamah for it was her turn to go with him on that day. She saw that he was distressed and gloomy. She gently asked him of the reason for his gloominess and he narrated what happened to her. She talked gently and pleasantly in a manner full of love and care. And in an extremely wise and matured way, she advised him to go out, invite his barber and have his head shaven publicly.

He did so and suddenly people started shaving or cutting their hair. And they shoved and pushed that they nearly killed one another.

The Messenger of Allah (ﷺ) was very happy and he laughed that his molar teeth were seen.

The problem was then solved and the Satan who wanted to cause dissension was defeated. All this is due to Allah's grace through what He taught Umm Salamah!

Before we close this great scene, it is imperative that we point to a very important issue that caused the Prophet (ﷺ) to yield to the demands of the Quraysh and make peace with them on that day.

When the Muslims reached Ḥudaybiyah, on their way to Makkah for 'Umrah, al-Qaṣwâ', the Prophet's she-camel halted, and the people said, "al-Qaṣwâ' has knelt down!!"

They said this out of their human understanding of the nature of the camels. But the Messenger of Allah (ﷺ) told them in Prophetic tone, "It did not kneel down, and that is not her habit. She was rather stopped from proceeding by the One Who stopped the Elephant."[42]

And among the statement the Prophet (ﷺ) made on that day was that he would grant any request made by the Quraysh in which there is honour for the House of Allah and its sacredness.

The Prophet (ﷺ) also said on the day of the Conquest of Makkah that war was made lawful for him for only an hour of the day and that it was never made lawful for anybody before him neither will it be ever made lawful for anybody after him.

All this points to one thing: the sacredness of the Ancient House, the Noble Ka'bah.

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[42] The Prophet (ﷺ) was here referring to an army under the command of Abraha al-Ashram who was accompanied by a huge elephant and with the intention of destroying the Ka'bah at Makkah; but Allah prevented this army and their elephant from reaching the interior of Makkah and He destroyed them. The event took place in the year the Prophet was born. [translator]

After the death of the Prophet (ﷺ), Umm Salamah lived for many more decades until she was the last to die of the Prophet's wives.

Thus did Umm Salamah witness some of the crucial events that the Muslims experienced. There is no doubt that the crisis that emanated from the martyrdom of 'Uthmân ibn 'Affân was the most dangerous and had the farthest impact. But Umm Salamah remained neutral throughout. She rather — according to many reports — called to harmony and mutual love among the Muslims.

One of the most prominent deeds attributed to her during these crises was her criticism of 'Â'ishah after the Battle of the Camel.

The love for Allah and His Messenger, and the love for the Prophet's household had occupied the big heart of Umm Salamah.

May Allah be pleased with her and please her! May He honour her abode and made her a model for our women! He is the All-Hearing, the Responding.

Mâriyah, the Copt

After the Truce of Ḥudaybiyah that took place in the month of Shawwâl of the Year 6 A.H., the Messenger of Allah (ﷺ) sent message of Islam to the kings and the rulers of the then world, inviting them and their peoples to Islam and warning them that they would be responsible for the delay in responding to this call and reminding them of the repercussion of disdaining the pure religion.

But why had he not invited them at the beginning of his mission? The answer to this question demands deep understanding of the *Seerah* as it demands a serious study. The answer — by the grace of Allah — is neither a talisman nor an enigma.

The struggle between this new religion and the leaders of polytheism among the Quraysh was intense and was in full swing. But on the path of the Muslims, this war was characterized by only insistence and firmness upon the truth and enduring of persecutions without a fight.

This was the situation for the entire thirteen years of Makkan period. Then the Hijrah to Madeenah took place after the Pledge of the Anṣâr, the Aws and al-Khazraj to the Messenger of Allah (ﷺ) that they would fight against all people in the cause of this religion and would protect the Prophet (ﷺ) and help his cause.

Then Allah revealed the verse:

﴿أُذِنَ لِلَّذِينَ يُقَٰتَلُونَ بِأَنَّهُمْ ظُلِمُوا۟ ۚ وَإِنَّ ٱللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٣٩﴾﴾

(سورة الحج: ٣٩)

﴾Permission to fight [against disbelievers] is given to those [believers] who are fought against, because they have been wronged; and surely, Allah is Able to give them [believers] victory.﴿

(Qur'an 22: 39)

It is then that the Jihad took a new nature, which is positivism and confrontation in the war field.

The existence of Islam since its first day in Madeenah had taken a political dimension which means: A state with its own geographical boundaries, people and system. This situation is corroborated by the agreements the Prophet (ﷺ) entered into with the Jews of Madeenah: Banu Qaynuqâ', Banu Naḍeer and Banu Quraydhah. The texts and articles of those agreements testify to this view. They are agreements of alliance, non-aggression and acknowledgement of each party's authority over its followers.

However, the aversive Quraysh — who turned away from the truth and guidance and instead inclined towards ignorance, error and desire while they were still the leaders of the Arabs and their object of respect — were hostile towards Islam, its Messenger and the Muslims.

It engaged the Muslims in battles from Badr to Uḥud to the Trench! Its hostility towards the Muslims continued till the day of Ḥudaybiyah. It was in Ḥudaybiyah that a truce took place between the Messenger of Allah (ﷺ) and the Quraysh represented by Suhayl ibn 'Amr.

This truce recognized the political entity of the Muslims as represented by the Messenger of Allah as the leader of that authority, and not as Prophet and Messenger.

We can observe this in Suhayl's rejection of the expression: 'Muhammad, the Messenger of Allah' when the truce was being

drafted. What does this rejection mean? It means: If we had acknowledged your being the Messenger of Allah, we would not have waged war against you. You should therefore instead write your name and the name of your father!

The result of this truce is that the Messenger of Allah (ﷺ) with the acknowledgement of the Quraysh became the leader of a state!

The Messenger of Allah (ﷺ) henceforth was in a position to address letters to leaders of nations. No doubt, he was greater and nobler than the mere political title, but that was necessitated by the dictates of international relations.

Dear reader, this introduction was written because of the heretic and supercilious advocates of secularism and sabotage who talk on issues they know nothing about!!

It is also a historical necessity relating to our topic of discussion, which is the presence of Mâriyah, the Copt around the Messenger of Allah (ﷺ) and in his household.

Had it not been for the Prophet's letter to Muqawqis the ruler of Egypt, there would not have been any mention of Mâriyah in the history of Islam.

The Muqawqis was based in Alexandria. He took the city as his headquarters. He held the religious and political leadership over the Egyptian Copts, in spite of the Roman occupation of their land and their usurpation of the will of Egyptian people for many years.

The church then was divided into groups as far as belief, conducts and rituals were concerned: Western Church under the leadership of the Romans and Eastern Church under the leadership of its patriarchs and bishops. The Muqawqis belonged to the latter group.

It was Ḥâṭib ibn Abi Balta'ah who was sent with the Prophet's letter to the Muqawqis. All letters that were sent to different kings and rulers were of the same content.

The Muqawqis received the envoy of the Messenger of Allah (ﷺ), received the letter and read it. He hosted the envoy and honoured him but he did not accept the message of Islam.

He then sent some gifts with the envoy to the Messenger of Allah. The gifts are:

1. Mâriyah and her sister Seereen

2. A mule named *Duldul*.

3. A donkey named *Ya'foor*.

4. An old eunuch known as *Ma'boor*. Some said he was Mâriyah's brother but the correct view is that he was her relative.

5. 1000 *mithqâl* of gold.

6. Twenty fine cloths.

Mâriyah was a Copt girl from a village in the Upper Egypt. Her name was Anṣana. She was fair-complexioned and beautiful with curly hair. It was said that her mother was of Roman descent and that this was the reason for her white skin.

The Messenger of Allah (ﷺ) took her for himself. He cohabited with her as maid that his right hand possessed and in spite of that, made her wear *ḥijâb*. He gave her sister Seereen as a gift to Ḥassân ibn Thâbit.

The Prophet (ﷺ) first sheltered her in the apartments of his wives. He was very fond of her. He would pass two or three nights in her house. This made his other wives being enormously jealous of her. He then took her to an outskirt of Madeenah called al-'Âliyah and he would visit her there.

Mâriyah embraced Islam and she practiced the religion excellently. This caused the Prophet (ﷺ) to love her more.

The following is the role that Mâriyah — in her presence around the Prophet (ﷺ), and in the house of prophethood — played. The role has its dimensions: Islamic rules and social implications.

Let us listen to 'Â'ishah, the mother of the faithful narrate to us an aspect of the story of Mâriyah.

'Amrah bint 'Abdur-Raḥmân al-Anṣâriyah narrated from 'Â'ishah that she said, "I have never been jealous of any woman as I have been of Mâriyah. This is because she was beautiful and curly-haired. The Messenger of Allah (ﷺ) was fond of her. When she first arrived, the Prophet (ﷺ) lodged her at the house of Ḥârithah ibn Nu'mân. She then became our neighbour. He would stay with her for the most part of the night and the day until he would be tired or she would be tired. He then transferred her to al-'Âliyah where he would frequently visit her. And that would terribly upset us."

Mâriyah became pregnant, while none of the Prophet's wives, since he came to Madeenah was ever pregnant. He was therefore happy and his love and affection for her increased. He would incessantly stay with her.

It happened once that he cohabited with her in the apartment of Ḥafṣah and on her day. Ḥafṣah was very upset by this and she complained saying, "O' Allah's Prophet, you have done to me something you have never done to any of your wives, and on my day, during my turn and in my bed!!!"

The Messenger of Allah (ﷺ) then replied her, "Will it not please you if I forbid her for myself and not come near her again?" Ḥafṣah answered, "Yes." He then prohibited her for himself and requested from Ḥafṣah to keep the matter as a secret and not mention it to anyone.

But Ḥafṣah told 'Â'ishah of the matter; and Allah informed him of this.

Then a rebuke, rules and threats came.

It is on this occasion that Allah (ﷻ) revealed His saying:

﴿ يَٰٓأَيُّهَا ٱلنَّبِيُّ لِمَ تُحَرِّمُ مَآ أَحَلَّ ٱللَّهُ لَكَۖ تَبۡتَغِي مَرۡضَاتَ أَزۡوَٰجِكَۚ وَٱللَّهُ غَفُورٞ رَّحِيمٞ
(١) قَدۡ فَرَضَ ٱللَّهُ لَكُمۡ تَحِلَّةَ أَيۡمَٰنِكُمۡۚ وَٱللَّهُ مَوۡلَىٰكُمۡۖ وَهُوَ ٱلۡعَلِيمُ ٱلۡحَكِيمُ (٢) وَإِذۡ
أَسَرَّ ٱلنَّبِيُّ إِلَىٰ بَعۡضِ أَزۡوَٰجِهِۦ حَدِيثٗا فَلَمَّا نَبَّأَتۡ بِهِۦ وَأَظۡهَرَهُ ٱللَّهُ عَلَيۡهِ عَرَّفَ بَعۡضَهُۥ
وَأَعۡرَضَ عَنۢ بَعۡضٖۖ فَلَمَّا نَبَّأَهَا بِهِۦ قَالَتۡ مَنۡ أَنۢبَأَكَ هَٰذَاۖ قَالَ نَبَّأَنِيَ ٱلۡعَلِيمُ ٱلۡخَبِيرُ (٣)
إِن تَتُوبَآ إِلَى ٱللَّهِ فَقَدۡ صَغَتۡ قُلُوبُكُمَاۖ وَإِن تَظَٰهَرَا عَلَيۡهِ فَإِنَّ ٱللَّهَ هُوَ مَوۡلَىٰهُ
وَجِبۡرِيلُ وَصَٰلِحُ ٱلۡمُؤۡمِنِينَۖ وَٱلۡمَلَٰٓئِكَةُ بَعۡدَ ذَٰلِكَ ظَهِيرٌ (٤) عَسَىٰ رَبُّهُۥٓ إِن
طَلَّقَكُنَّ أَن يُبۡدِلَهُۥٓ أَزۡوَٰجًا خَيۡرٗا مِّنكُنَّ مُسۡلِمَٰتٖ مُّؤۡمِنَٰتٖ قَٰنِتَٰتٖ تَٰٓئِبَٰتٍ عَٰبِدَٰتٖ
سَٰٓئِحَٰتٖ ثَيِّبَٰتٖ وَأَبۡكَارٗا (٥) ﴾ (سورة التحريم: ١-٥)

﴾O' Prophet! Why do you ban [for yourself] that which Allah has allowed to you, seeking to please your wives? And Allah is Oft-Forgiving, Most Merciful. Allah has already ordained for you [O' men] the dissolution from your oaths. And Allah is your *Mawla* [Lord, or Master, or Protector] and He is the All-Knower, the All-Wise. And [remember] when the Prophet disclosed a matter in confidence to one of his wives [Ḥafṣah], then she told it [to another i.e., 'Â'ishah], and Allah made it known to him; he informed part thereof and left a part. Then when he told her [Ḥafṣah] thereof, she said, 'Who told you this?' He said, 'The All-Knower, the All-Aware [Allah] has told me.' If you two [wives of the Prophet, 'Â'ishah and Ḥafṣah] turn in repentance to Allah, [it will be better for you], your hearts are indeed so inclined [to oppose what the Prophet likes], but if you help one another against him [Muhammad] then verily, Allah is

his *Mawla* [Lord, or Master, or Protector], and Jibreel [Gabriel], and the righteous among the believers; and furthermore, the angels are his helpers. It may be if he divorced you [all] that his Lord will give him instead of you, wives better than you — Muslims [who submit to Allah], believers, obedient [to Allah], turning to Allah in repentance, worshipping Allah sincerely, given to fasting or emigrants [for Allah's sake], previously married and virgins.﴿ *(Qur'an 66: 1-5)*

These noble verses — throughout this *Soorah* — revolve around three things:

One: Reason for the revelation, mentioning of the event and its entailment of censure from Allah to His Messenger in the beginning of the *Soorah*. The *Soorah* then mentioned the rule concerning atoning for an oath and then a severe threat from Allah for 'Â'ishah and Ḥafṣah's helping of one another against the Messenger of Allah (ﷺ).

Two: Mentioning of sincere repentance. This is addressed to all Muslims.

Three: The *Soorah* ends with citing an example from history about two women who would enter Hell though they were wives of two Prophets. They are Prophet Noah's wife and Prophet Lot's wife. Both of them betrayed their husbands and their husbands did not avail them nothing against Allah and they were told, "Enter the Fire along with those who enter!"

Another example is then cited of the two among the women of Paradise: Pharaoh's wife who asked her Lord to build a house for her in Paradise and rescue her from Pharaoh and his evil deeds and from the regressive people. The second woman is Maryam (Jesus' mother), the daughter of 'Imrân who guarded her chastity and she testified to the truth of the Words of her Lord and she was of the obedient to Allah.

Dear reader, do not forget that Mâriyah was the cause of all this.

She was once wrongfully accused of a doubtful behaviour. But Allah exonerated her.

Ibn 'Abdul-Ḥakam narrated on the authority of 'Abdullâh ibn 'Umar who said: "The Messenger of Allah (ﷺ) visited the Copt lady, the mother of his son Ibrâheem and found with her a relative of hers[43] who came along with her from Egypt and who frequently visited her. The Prophet (ﷺ) was upset and he went back. 'Umar then met him and knew from his looks that he was upset. So he asked him of the matter and he informed him. Thereupon, 'Umar took his sword and went in to the apartment of Mâriyah while her relative was still with her. He aimed at striking him with the sword. When the eunuch saw that, he exposed himself for he had no genitals. When 'Umar saw that, he returned to the Messenger of Allah (ﷺ) and informed him of what he saw. The Prophet (ﷺ) thereupon said, 'Angel Gabriel has come to me and informed me that Allah has exonerated Mâriyah and her relative and that she is pregnant of a son for me and that he resembles me more than anybody else. He also commanded me to name him Ibraheem and he (Gabriel) called me 'Abu Ibraheem'.' "[44]

This incidence is reported in another version without the addition mentioned at the end.

Thâbit al-Bunâni narrated from Anas that a man was charged with fornication with the slave girl of Allah's Messenger (ﷺ). Thereupon Allah's Messenger (ﷺ) said to 'Ali, "Go and strike his neck." 'Ali came to him and he found him in a well making his body cool. 'Ali said to him, "Come out." And as he took hold of his hand and brought him out, he found that his sexual organ had been cut.

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[43] He is Ma'boor the eunuch.

[44] There is Ibn Laheeqah in the chain of transmitters of this narration and he is known as weak.

'Ali then refrained from striking his neck. He came to Allah's Messenger (ﷺ) and said, "Allah's Messenger, he has no sexual organ."[45]

Mâriyah delivered and it was a boy! The Messenger of Allah (ﷺ) named him Ibraheem as a way of seeking blessing with the name of his ancestor Prophet Ibraheem, peace be upon him.

That was in the month of Dhul-Hijjah, the eighth year after Hijrah.

The Messenger of Allah (ﷺ) then said about Mâriyah, "Her son has set her free."

This is an Islamic legal rule concerning bondswomen who bear children for their masters after they have been cohabited with as maids who are possessed by right hand. If they deliver their babies they become free.

In this aspect, we can say that Mâriyah's presence in the Prophet's household and around him generously enriched Islamic jurisprudence, as it enriched forms of social relations.

The 8th year of Hijrah is the year of conquest, the Conquest of Makkah. It was the occasion in which the Ancient House was purified from the filth of statues and the last bastion of polytheism was eradicated in the Arabian Peninsula. It was an occasion in which the veil of polytheism that had overwhelmed the Quraysh for generations, since their deviation from the pure monotheism of Prophets Ibraheem and Ismâ'eel, was removed.

The Prophet's joy at the birth of his son Ibraheem was great. This joy increases day by day in his heart. For, he would visit Mâriyah in her house on days and in turns other than hers in order to see his son Ibraheem while he grew day after day. He had carried him

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[45] Muslim.

in his bosom many times and babbled with him. He was really a father not like other fathers! He was in fact a role model!

Can we forget his playing with his granddaughter Umâmah daughter of Zaynab? Can we forget how he carried her in his back while he was in prayer?

Can we forget his love and affection for Ḥasan and Ḥusayn, sons of Fâṭimah?

Can we forget his coming down from the pulpit while he saw Ḥusayn entering the mosque stumbling in his long and loose garment and the Prophet (ﷺ) carried him in his hands and went back to the pulpit to complete his sermon?

We can never forget all that! We should then imagine, in the light of all the above memorable incidences, how strongly the Prophet (ﷺ) would have been attached to his son Ibraheem, especially having seen him grow to an eighteen-month-old toddler and having seen him walk and talk!

Yes! He was the fruit of his heart and his own son! But...

﴿مَّا كَانَ مُحَمَّدٌ أَبَآ أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ ٱللَّهِ وَخَاتَمَ ٱلنَّبِيِّـۧنَ ... ٤٠﴾

(سورة الأحزاب: ٤٠)

﴿Muhammad is not the father of any of your men, but he is the Messenger of Allah and the last [end] of the Prophets...﴾

(Qur'an 33: 40)

Though this verse was revealed for a specific reason relating to Zayd ibn Ḥârithah, but — as far as I am concerned, and Allah knows best — it heralded a divine rule: That the Seal of the Prophets would not have any sons of his who would live after him.

When Ibraheem was eighteen-months old, he became a victim of a fever. All remedies were of no avail. He breathed his last in the hands of his father and his soul departed to its Creator.

The women broke into tears and wept in solidarity with the Messenger of Allah (ﷺ).

At the grave of his son, his eyes were overflow with tears and he said nothing more than this:

"The eyes shed tears and the heart grieves. We are saddened by your departure, O' Ibraheem. And we shall not say except what pleases Allah."

At the peak of this tragedy, the Messenger of Allah (ﷺ) never forgot that he was a Prophet. How could he forget that?!

At the very time that his son died, there was an eclipse of the son. But that was not because of the death of his son. It was rather a co-incidental orbital movement. Thereupon some people said, "The sun eclipsed for the death of Ibraheem!"

When the Messenger of Allah (ﷺ) heard that, he quickly announced, "The sun and the moon are two of the signs of Allah. They do not eclipse because of anyone's death or because of their life."

Mâriyah lived for many years after the death of Allah's Messenger, (ﷺ). Abu Bakr used to pay for her maintenance, and 'Umar did so after Abu Bakr.

In the year 6 A.H., Allah invited her unto Himself.

Al-Wâqidi said, "She died in Muharram of the 6th year of Hijrah. 'Umar gathered people to witness her funeral. He led the prayer on her after which she was buried at al-Baqee'."

May Allah be pleased with her and make the upper Paradise her abode!

There is final statement I would like to make:

The name Mâriyah was strange among ordinary and known Arab names. I have never come across a female Companion whose name is Mâriyah (besides the mother of the Prophet's son) except only one.

Ibn Ḥajar said:[46] "Mâriyah, the Prophet's maid." Abu 'Umar[47] said: "Her agnomen is Umm Rabâb. Her hadith was narrated by the people of Baṣra that she tilted her head for the Prophet (ﷺ) when he ascended a wall running away from the polytheists."

I (Ibn Ḥajar) say: This narration was reported by Ibn Mandah from Ya'lâ ibn Asad and 'Abdullâh ibn Ḥabeeb from Umm Sulaymân from her mother from her grandmother from Mâriyah who said, "I tilted my head for the Prophet (ﷺ)..." He (Ibn Mandah) then mentioned the remaining part of the hadith. In her biography, he said about her, "Mâriyah, the housemaid of the Prophet (ﷺ)." I (Ibn Ḥajar) say: "It will soon come that her name is Mardiyah and that she was a Companion. As for Umm Sulaymân, I do not know her name."

The above corroborated our view that the name 'Mâriyah' is not Arabic and that the Arabs did not know it except after Mâriyah, the Copt. I believe that 'Mâriyah' is a distortion of Maryam, because the name Maryam in foreign language is close to Mâriyah in pronunciation.

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[46] See *al-Iṣâbah*, vol. 4, p. 391.

[47] i.e. Ibn 'Abdul-Barr in his work: *al-Istee'âb*

Juwayriyah bint al-Ḥârith

Mother of the Faithful

Mother of the faithful 'Â'ishah, said, "I did not know a woman who brought greater blessing to her people more than Juwayriyah."

Juwayriyah is a diminutive form of Jâriyah.

Diminutive form in Arabic language has two opposing purposes. It can be used to as an expression of praise, commendation and showing love. It can also be used to disdain or derogate.

As for Juwayriyah, it was the Prophet (ﷺ) who named her so. For her name was Barrah: the name her father gave her. The Messenger of Allah (ﷺ) then changed her name from Barrah to Juwayriyah.

Changing names of his Companions is a known habit of the Prophet (ﷺ) whether it is a male or a female's name. He did this in order to let his Companions shun all that was related to the time of ignorance.

As to why he changed the name of a number of female Muslims from 'Barrah', there are different opinions in this regard, some of these related to the individuals and some related to the meaning.

The Messenger of Allah (ﷺ) disliked that a man should praise himself, for the name 'Barrah' is derived from *birr* which means righteousness. How then can a person claim to be righteous and strut about with that name?

He also disliked that one should say: He just left the house of '*barrah*' (which means: a righteous woman).

Juwayriyah was the daughter of the chief of Banu al-Muṣṭaliq, al-Ḥârith ibn Abi Ḍirâr. She was married to Mâni' ibn Ṣafwân, one of their leaders and most influential men.

Banu al-Muṣṭaliq is one of the tribes that waged war against Islam wanting to extinguish the light of Allah with their mouths and hands and stubbornly remaining upon their state of ignorance and paganism.

They massed up weapons and prepared to attack Madeenah.

The Messenger of Allah (ﷺ), given the capabilities and extraordinary leadership qualities he was endowed with, had appointed highly qualified men among his Companions to monitor the movement of the enemy so that he could accurately estimate the situations and draw out plans. We are not saying this randomly. All his battles rather testified to this. Even his directives to his commanders under whom he sent contingencies to different directions corroborate that.[48]

So Banu al-Muṣṭaliq's intention and preparations were known through one of the Prophet's intelligence sources.

As an experienced commander, he decided to launch a sudden attack on them and arrived at their place near a well called al-Muraysee'. There he attacked them and put an end to their hopes and dreams.

Dear reader, it is from here that Juwayriyah entered the company of the women around the Messenger (ﷺ). And it is from

[48] The reader may read the book, *Muhammad, the Commander*, by Major General Mahmood Sheeth.

here she attained the great honour and the title: 'mother of the faithful'.

The mother of the faithful 'Â'ishah speaks about that day:

"The Messenger of Allah (ﷺ) took the women of Banu al-Muṣṭaliq as captives. He took out the one fifth of them and divided the remaining ones among his Companions giving the cavalry soldier two shares and the infantry soldier a share.

Juwayriyah fell into the share of Thâbit ibn Qays al-Anṣâri. She was formerly married to a cousin of hers known as Mâni' ibn Ṣafwân ibn Mâlik ibn Judhaymah, who is also known as Dhu ash-Shafrah. She was bereaved of him. She then agreed with Thâbit ibn Qays to buy her freedom with nine *Ooqiyah*."

'Â'ishah describes her saying, "She was a pleasant woman. No one saw her except he became captivated by her. While the Messenger of Allah (ﷺ) was when suddenly Juwayriyah entered asking him concerning her ransom agreement (with Thâbit). By Allah, as soon as I saw her, I disliked her entering the place of Messenger of Allah (ﷺ) for I knew that he would see what I saw in her.

She then started addressing the Prophet (ﷺ), 'O' Messenger of Allah! I am Juwayriyah bint al-Ḥârith the leader of his people. You are not oblivious of what had happened to me. So I fell in the share of Thâbit ibn Qays and I agreed with him to ransom myself with nine *Ooqiyah*. So help me to free myself.'

The Messenger of Allah (ﷺ) replied, 'Do you want what is better than that?'

She said, 'What is it?'

The Prophet (ﷺ) said, 'I will pay on your behalf and then marry you.'

She said, 'Yes, O' Messenger of Allah.'

The Prophet (ﷺ) then said, 'I have done that.'"

This event leads us to a brief discussion about some of the Prophet's marriages so that some among us might not fall victims to misconceptions, scorning or mocking stirred by the orientalist and occidentalist, enemies of Islam and the Prophet (ﷺ). Through these misconceptions, the enemies had created a crevice in the hearts and minds of the people. They mock and attack Islam, its Prophet and the Muslims. May Allah destroy them; why are they deluded?

The Messenger of Allah (ﷺ) was, in all his marriages, an excellent example of human attitude and inclination. He has more right to the Muslims than they have to their own selves. His desire for any woman was only in accordance with the natural inclination that Allah created in him as human being, though that desire was not the dominating factor in his marriages.

There are many harmonious evidences for this since his first marriage. He consummated his first marriage with Khadeejah while he was in the prime of his youthfulness, active and energetic, while Khadeejah was forty years old and close to menopause.

Then he married Sawdah, the rather overweight woman. She was, however, one of the earliest Muslims and immigrants. She was also one of the believing women who devotedly worshipped and emigrated for the cause of Allah. It was then necessary to console her.

The Messenger of Allah (ﷺ) then married 'Â'ishah.

The command to marry her came from the heaven. He then proposed marriage to her, and he did not consummate his marriage with her until after more than two years of contracting the marriage when her father, Abu Bakr (رضي الله عنه) reminded him.

It should be recalled that there was a strong relationship between the Prophet (ﷺ) and Abu Bakr's household generally and between him and Abu Bakr himself particularly. Strengthening relationship is a necessity if the ties are to be kept alive, especially in a tribal society that was still impacted with clan inclinations. This was to help the cause of Islamic propagation and foster harmony among its elements and its supporters.

The Messenger of Allah (ﷺ) caused a crack in the Umayyad household when he successively married his two daughters, Ruqayyah and Umm Kulthoom to 'Uthmân, who was one of the leading Umayyads in status, wealth and influence.

Consider also, his marriage to Umm Ḥabeebah, who was in her loneliness, widowhood, emigrations, tribulation and patience. She was a daughter of Abu Sufiyân the heir to the Quraysh leadership in politics and war and the chief of Banu Umayyah. We have already mentioned the statement he made when he heard of the Prophet's marriage proposal to his daughter, and his acknowledgment of the Prophet's farsightedness and wisdom.

Giving solace is a human tendency and strengthening relationships is one of the necessities of promoting the cause of Islam. These two are some of the major factors in his marriages.

As regards sexual passion with which the misguided ones and the slanderers accuse him, the Messenger of Allah (ﷺ) had, in his human life, no more than what he was naturally endowed with.

Let us now go back to our discussion on Juwayriyah and her being around the Messenger of Allah (ﷺ).

The first statement she uttered was, "O' Messenger of Allah!"

This statement alone is enough to indicate her Islam.

She then added, "I am Juwayriyah, the daughter of al-Ḥârith who is the leader of his people and I have been affected with something (captivity) that is known to you. For, I fell into the share of Thâbit ibn Qays and I agreed with him to ransom myself with nine *Ooqiyah*. So help me to free myself."

Then she had embraced Islam though she was the daughter of her people's leader and she came to the Messenger of Allah (ﷺ) seeking his help. She then needed to be put in her correct and rightful place.

The Messenger of Allah (ﷺ) then told her, "Do you want what is better than that?"

She asked, "What is it?"

The Prophet (ﷺ) said, "I will pay your ransom on your behalf and will then marry you."

She said, "Yes, O' Messenger of Allah."

The Prophet (ﷺ) then said, "I have done that."

She came to the Messenger of Allah (ﷺ) seeking for what was good but she got what was better and greater.

There is no doubt that this action of the Prophet (ﷺ) had left its impacts and far-reaching effects on her heart and in the hearts of her family and, by extension, her tribe.

'Â'ishah said: "Then the news of the marriage came to the people and started saying, 'Will the Prophet's in-laws be held as captives?!!' Then the people freed all the captives that were with them of the tribe of Banu al-Muṣṭaliq, and the number of those freed reached one hundred households because of the Prophet's marriage to Juwayriyah."

'Â'ishah added, "I knew of no other woman who brought greater blessing to her people than Juwayriyah. And that was when the Prophet (ﷺ) was returning from the Battle of Muraysee'."

Juwayriyah was, at the beginning of her Islam, the source of good and blessing. And this was her first credit.

She had another credit that lies in her excellence adherence to the teachings of Islam the truthfulness of her *Eemân*. This has to be so because she was in the household of the Prophet (ﷺ) and in a place where Allah's clear verses were being revealed to the Prophet (ﷺ).

Ibn 'Abbâs narrated that Juwayriyah's name was 'Barrah', so the Messenger of Allah (ﷺ) named her Juwayriyah. He then said: "The Prophet (ﷺ) prayed *Fajr* prayer and then left her apartment. He stayed out until forenoon and then came while she was still at her place of prayer. She told him, 'I have remained here ever since you left.' The Prophet (ﷺ) thereupon told her, 'I have recited four words three times after I left you and if these are to be weighed against what you have recited since morning these would outweigh them and (these words) are, 'Praise be to Allah according to the number of His creation and according to the pleasure of His Self and according to the weight of His Throne and according to the ink (used in recording) words (for His Praise)'.'"

In addition to her great piety and deep worship, she was also a treasure of the noble traditions of the Prophet (ﷺ) which she narrated from him.

Abu Ayyoob al-'Atakee narrated from Juwayriyah who said that the Messenger of Allah (ﷺ) visited her on a Friday while she was fasting. He asked her, "Did you fast yesterday?" She said, "No." He said, "Are you going to fast tomorrow?" She said, "No." Thereupon he said, "Then, break your fast."

There are other hadiths like this from which Islamic legal ruling are derived, either in acts of worship or in human interactions, which the erudite scholars regard as important and fundamental sources.

Even the issue of coitus interruptus[49] which is a subject of wide controversy where some scholars support it and some oppose it; it was a product of the Battle of Banu al-Muṣṭaliq of which Juwayriyah was one of its major personalities.

Bukhari and Muslim reported on the authority of Abu Sa'eed al-Khudri who said, "We went out with Allah's Messenger (ﷺ) for the Campaign of Banu al-Muṣṭaliq and we received captives from among the Arab captives and we desired women and celibacy became hard on us and we loved to do coitus interruptus. So when we intended to do coitus interrupt us, we said, 'How can we do coitus interruptus before asking Allah's Messenger (ﷺ) who is present among us?' We asked (him) about it and he said, 'It is better for you not to do so, for if any soul (till the Day of Resurrection) is predestined to exist, it will exist.'"

The Prophet's statement, "If any soul (till the Day of Resurrection) is predestined to exist, it will exist", means: whether you practice coitus interruptus or not, is useless. For, some sperms may sneak in before the withdrawal and conception takes place or the ejaculation may take place inside the woman's body and yet causes no pregnancy. The fact that this event took place during the battle of Banu al-Muṣṭaliq is the correct opinion.

There is another point in which the Prophet's greatness vividly shows, through his prophethood and messengership:

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[49] An act of sexual intercourse in which the man removes his penis from the woman's body before he ejaculates in order to prevent the woman from being pregnant. (Oxford Advanced Learner's Dictionary)

Juwayriyah's father, al-Ḥârith ibn Abi Dirâr knew of his daughter's movement from the possession of Thâbit ibn Qays to the house of Muhammad (ﷺ) and that she had become the Prophet's wife. He then decided to come to Madeenah to ransom her with one hundred camels, hoping that the Prophet (ﷺ) will accept that from him.

When he came close to Madeenah, he looked at his camels scrutinizing them, and he saw two camels that impressed him. He made up his mind to put them aside so that they would not be among the ransom camels. So he set them aside, tied them up in a safe place and assigned some guards from his company to watch over them.

He then entered to meet the Messenger of Allah (ﷺ) while he was in the mosque and greeted him. He then begged him to accept the ransom and give his daughter back to him. The Messenger of Allah (ﷺ) welcomed him and asked him with a smile, "What about the two camels you set aside and tied up in so and so place?"

The man suddenly became speechless and was visibly amazed. His tongue was unable to tell lie. He then spoke the following words:

"I testify that there is no deity worthy of worship except Allah and that you, Muhammad are a Messenger of Allah! By Allah! No one knows of this matter except Allah alone."

Following al-Ḥârith's Islam, all members of Banu al-Muṣṭaliq tribe also embraced Islam when he returned to them and informed them about what happened and called them to Islam.

This is a manifestation of Allah's blessing upon Juwayriyah and her tribe, through His Messenger (ﷺ). It was also partly due to her stay with the Messenger of Allah (ﷺ) among his household.

Juwayriyah lived till the 50^{th} year of Hijrah. She was said to have attained the age of sixty-five before she died.

The then governor of Madeenah, Marwân ibn al-Ḥakam performed the funeral prayer on her after which she was buried in al-Baqee‘.

May Allah be pleased with her and please her! May He also honour her abode and the place of rest!

Women whose lives were connected with the life of the Messenger (ﷺ)

Umm Hâni' and Nab'ah

Asmâ' bint Abu Bakr

Ṣafiyah bint 'Abdul-Muṭṭalib

Umm al-Faḍl, the wife of his uncle al-'Abbâs

Asmâ' bint 'Umays

Umm Ma'bad

Umm 'Umârah

Rafeedah al-Aslamiyah

Umm Waraqah, the Martyr

Umm Kulthoom bint 'Uqbah

Umm Sulaym bint Milḥân

Umm Ḥarâm

Fâṭimah bint al-Khaṭṭâb

Umm Manee'

Al-Khansâ'

Ash-Shaymâ', his foster sister

Umm Hâni' and Nab'ah,
May Allah be pleased with them

Umm Hâni' is Fâkhitah[50] bint 'Abi Ṭâlib and 'Ali's sister; while Nab'ah is her Abyssinian maid.

We are mentioning them together and in a single context because the hadith about the Prophet's night journey (*al-Isrâ'*) on the 27th night of Rajab in the 11th year after his commission as a Prophet, revolved around both of them.

Al-Isrâ' is one of the most important and fundamental events in the course of *da'wah*. It is an event that attracts the attention of many among those whom Allah endowed with knowledge and understanding and who derived lessons from it, either from the event itself or from what it entails and its consequences.

It is true that there are many narrations concerning *al-Isrâ'* from a number of Companions among whom are: Anas ibn Mâlik, Buraydah ibn al-Khaṣeeb al-Aslami, Jâbir ibn 'Abdillâh, Ḥudhayfah ibn al-Yamân, Abu Sa'eed al-Khudri, Shaddâd ibn Aws, 'Abdullâh ibn 'Abbâs, 'Abdullâh ibn Mas'ood, 'Umar ibn al-Khaṭṭâb, Abu Hurayrah and 'Â'ishah, mother of the faithful. However, the narration of Umm Hâni' has many chains, though there are slight differences in their wording.

This is in addition to the fact that the one who narrated it is

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[50] Some say that her name is Fâṭimah. But Fâkhitah is more popular according to Ibn Ḥajar.

Muhammad ibn Isḥâq al-Muṭṭalibi, the leading scholar in the writing of *Seerah* and whom Ibn Hishâm, Ibn Katheer and others quoted. He is an authority in this field.

Also none of the contemporaries of Umm Hâni' among the Companions or their followers disputed her narration.

As for Nab'ah, the Abyssinian maid-servant of Umm Hâni', she was the link and a trusted source of the narration. In *al-Iṣâbah*, Ibn Ḥajar said about her:

"Nab'ah is the Abyssinian maid-servant of Umm Hâni'. Abu Moosâ mentioned her in *adh-Dhayl*. He mentioned through al-Kalbi from Abu Ṣâliḥ the freed-slave of Umm Hâni' bint 'Abdul-Muṭṭalib concerning the Prophet's *Isrâ'* that Umm Hâni' said, 'The Prophet (ﷺ) was taken for the night journey while he was sleeping in my house on that night. He performed the *'Ishâ'* prayer and then slept and we also slept. When it was just before *Fajr* prayer, we woke up for *Fajr* and we prayed behind him. He then told Umm Hâni', 'Umm Hâni'! I prayed *'Ishâ'* with you as you have seen, I then went to the *Bayt al-Maqdis* (in Jerusalem) and I prayed there. I then came back to pray *Fajr* with you'.'"

When he was about to go out, Umm Hâni' took the edge of his garment, revealing thereby his belly that is white as a folded Egyptian fabric and told him, "O' Prophet of Allah, do not tell people this, lest they disbelieve you and harm you." But he said, "By Allah, I will tell them."

I then told an Abyssinian maid-servant, known as Nab'ah, to follow him and listen to what he told people and the reply the people gave him.

When he went out informing people, they were surprised and said, "What is the sign for that, O' Muhammad?"

He (the narrator) then mentioned the remaining report in which there is a description of *Bayt al-Maqdis* and the saying of Abu Bakr, "You have said the truth."

Ibn Hâni' proceeded, "I then heard the Messenger of Allah (ﷺ) that day saying, 'O' Abu Bakr, Allah has named you *aṣ-Ṣiddeeq* (the truthful).' "

Ibn Ḥajar then comments, "This is more correct than al-Kalbi's report. For there is in al-Kalbi's report that the Prophet (ﷺ) prayed *'Ishâ'* and *Fajr* with them, while the prayers were only ordained during the ascension to the heaven (in the night of *Isrâ'*). Also the report that he slept at Umm Hâni's house is not correct. What is correct is that he slept in the mosque."[51]

Umm Hâni' was married to Hubayrah ibn 'Amr of Banu Makhzoom clan by her father.

She embraced Islam, believed in Allah and His Messenger, (ﷺ) and followed him. But her husband remained upon his polytheism. So she stayed with her husband and children and did not migrate.

On the day of the conquest of Makkah, one of the polytheists escaped to her house seeking her protection and fearing for his life. 'Ali ibn Abi Ṭâlib (رضي الله عنه) who was her brother followed this refugee to her house. But Umm Hâni' stood in his face, preventing him from hurting the man. This caused an argument between her and 'Ali that almost resulted in a fight. The Messenger of Allah (ﷺ) then arrived. When he heard her statement, he honoured her right of giving protection and said, "We have given protection to those you have given protection to, Umm Hâni'." She then felt relieved.

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[51] *Al-Iṣâbah* vol. 4, Pp. 403-404.

The above should be enough about Umm Hâni'.

As for Nab'ah, there is another aspect in her life regarding the report about the Prophet's night journey. It is important to mention that she had a comprehending heart, open ears and a preserving memory. She sincerely and honestly narrated the conversation that took place between the Messenger of Allah (ﷺ) and a group from the Quraysh.

The Lady of the Two Girdles Asmâ' bint Abu Bakr,

May Allah be pleased with her

She is an excellent example of self-dignity and pride.

She faced two tyrants stubbornly. One of them is Abu Jahl, 'Amr ibn Hishâm, the Pharaoh of this Ummah, according to the title the Messenger of Allah (ﷺ) gave him. And the second one is Ḥajjâj ibn Yoosuf ath-Thaqafi.

She was a paternal sister of 'Â'ishah and she was some years older than her, for she was born seventeen years before the Prophet (ﷺ) was commissioned. Asmâ' had embraced 'Â'ishah since when she was young. She was in fact like a mother to her. So, 'Â'ishah grew up loving Asmâ', respecting her and giving her due preference.

Asmâ' (رضي الله عنها) witnessed the noble Prophetic commissioning in every single aspect. There is no wonder! She was a valuable member of Abu Bakr's household which was — of the all the households of Makkah — the place of refuge and rest for the Messenger of Allah (ﷺ).

The Prophet (ﷺ) would visit the houses of his earliest Companion occasionally but he would not miss visiting Abu Bakr's house every day. This is according to what 'Â'ishah (رضي الله عنها) told us.

This was the case until the day of Prophet's migration after thirteen years of calling people to Islam and in which the Muslims

met the severest obstinacy and cruelest confrontation from the tyrants of ignorance. All this confrontation increased Asmâ' in nothing but resilience and strength.

The Prophet's movement — in the company of his Companion Abu Bakr to the Cave of Thawr to hide — commenced from the house of Abu Bakr. It was from here that roles were apportioned.

'Abdullâh ibn Abu Bakr was to go and eavesdrop and get the words and movements of the polytheists. He would then bring the news to the Messenger, (ﷺ) and his father in the night and then go back to Makkah.

'Âmir ibn Fuhayrah, the free slave of Abu Bakr and the shepherd of his sheep would herd his flock at the heels of 'Abdullâh to erase his footprints, so that no one would know his movements. He would then bring the sheep close to the cave, milk them and give the evening milk to the Messenger of Allah (ﷺ) and his Companion.

Asmâ' would prepare food in their house and would then secretly carry it away far from the sight of the unjust people. Anyone who follows the way from Makkah to the Cave of Thawr through the rocky and rugged mountainous paths will realize how astute Asmâ' was.

In the morning of the night of Hijrah, the Quraysh were at a loss because the Messenger of Allah (ﷺ) had escaped from his house in between two young men whom the Quraysh had positioned at his door to watch him. He escaped their attention reciting the verse:

﴿... فَأَغْشَيْنَٰهُمْ فَهُمْ لَا يُبْصِرُونَ ۝٩﴾ (سورة يس: ٩)

﴾... And We have covered them up, so that they cannot see.﴿

(Qur'an 36: 9)

He escaped safely and unhurt, surrounded with Allah's care through

His noble Angels to the house of Abu Bakr and from there to the Cave of Thawr.

Abu Jahl, having become frantic and losing his senses when he heard that the Prophet (ﷺ) had escaped came to Abu Bakr's house. He knocked the door and Asmâ' came out to meet him.

She asked her of her father's whereabouts and she replied confidently, proudly and courageously, while noticing the sparkles of fire in the eyes of this tyrant, "I don't know."

Facing another unbearable disappointment and unable to control himself, Abu Jahl gave her a very hard slap on her face. That slap was so hard that her rings flew off her ears. But she was unconcerned and rather stood there like a formidable dam in front of that tyrant until he tuned back and left.

The history will forever remember this event in the life of Asmâ'. The truthful believers who fight in the cause of Allah will never forget it; neither will the truthful believing women who fight in the cause of Allah, who migrate for the sake of Allah and who worship Allah devotedly forget it.

On the day of departure from the cave to Yathrib (which was to be later known as Madeenah), Asmâ' prepared the provision for the great journey. But she forgot to include the ribbon for tying the food container and the water skin to the camel. As a clever and smart lady, she removed her girdle, tore it into two and used one of them to tie the food container and the other to tie the water skin.

The Messenger of Allah (ﷺ) smilingly looked at her and said: "Indeed, Allah has given you, in exchange for this girdle, two girdles in Paradise."

This saying of the Prophet (ﷺ) was the greatest testimony and the most honourable one, for that matter, for this woman. It is a great

source of pride for her, though she had the modesty and amicability of the believer.

Asmâ' later married az-Zubayr ibn al-'Awwâm. Az-Zubayr was not wealthy. He had only a horse on which he fought in the way of Allah. So Asmâ' lived with him in that great discomfort.

Her son, 'Urwah narrated from her that she said, "Az-Zubayr married me while he owned nothing but his horse. So I would feed it, take care of it and mark it. I would also grind the kernels and I would carry the kernels from az-Zubayr's firm."

Asmâ' found nothing wrong in serving her husband and her home and taking part in shouldering the responsibilities. Perhaps, she carried the greatest responsibility. All that did not have any impact on her self-dignity. It rather increased her in resilience and strength.

She was one of the first and the most brilliant female students who learned from the Prophet's teachings.

Perhaps, her stand against Ḥajjah ibn Yoosuf — though she had become old and her age was close to one hundred years, and she had become frail and lost her sight — is the best indication of her perpetually young heart and brilliance of her great faith.

Her son, 'Abdullâh was defeated in his battle against Ḥajjâj in Makkah after a historically unparalleled battle and gallantry written down on pages of history with illuminating words.

The hero, 'Abdullâh ibn az-Zubayr fell in that battle and Ḥajjâj ordered him crucified. He vowed that he would not bring him down from the cross until his mother interceded on his behalf, thereby wanting to crush her sense of pride and dignity.

But she never did!

Ibn as-Sakan reported on the authority of Yaḥyâ at-Taymi from his father that he said,

"I entered Makkah after Ibn az-Zubayr was killed and I saw him crucified. I saw his mother Asmâ' who was a tall, blind old woman. She went to Ḥajjâj and stood before him and said, 'Is it not time for this rider to dismount?' Ḥajâj responded, 'He is a hypocrite.' But his mother retorted, 'No, he was never a hypocrite. He was rather a constant performer of voluntary fasting and prayer.' Ḥajâj then said, 'Go away, you old and senile woman.' She again retorted, 'I am not senile. I have heard the Messenger of Allah (ﷺ) saying that there would come out of the tribe of Thaqeef a liar and a ruthless murderer. As for the liar, we have already seen him[52], as for the ruthless murderer, it is you.'"

The tyrant Ḥajjâj could not find any way to suppress this believing, truthful and persevering woman. And he had no other choice than to bring the corpse of 'Abdullâh ibn az-Zubayr down from the cross.

Asmâ' only lived for few days after this event and then died. May Allah be pleased with her and please her!

[52] She was referring to Musaylamah the Liar; he was also of the Thaqeef tribe.

Ṣafiyah bint 'Abdul-Muṭṭalib

May Allah be pleased with her

She was the Prophet's paternal aunt, a daughter of his maternal aunt, the mother of az-Zubayr ibn al-'Awwâm and Ḥamzah ibn 'Abdul-Muṭṭalib's full sister.

It was said that she was the Prophet's only maternal aunt who embraced Islam and migrated.

She had a strong personality and she was inclined to sternness and harshness; but how?

Her first marriage was to al-Ḥârith ibn Umayyah, Abu Sufiyân's brother. He then died and there was no children between them. She was then married to al-'Awwâm ibn Khuwaylid, Khadeejah's brother, to whom she bore az-Zubayr and as-Sâ'ib. So when he died, Ṣafiyah devoted all her attention to her two orphaned sons especially the younger one. Whenever he came home complaining from the bullying of his age mates, she would sternly rebuke him, tie him and beat him up.

When one of the members of her husband's family passed by her while she was treating her son in that way, he requested her to be kind to the poor orphan. She told the man that she wanted to make a man out of her son; a man that would be undefeatable and insuppressible, a man that would never surrender to any of Allah's creatures.

It was reported that az-Zubayr engaged in a duel with someone who slandered him and az-Zubayr broke the hand of the slanderer and severely beat him up. The beaten man, in his pains, was brought to Ṣafiyah and she asked of what happened to him. And she was told, "He fought with az-Zubayr and he did to him what you are seeing." When she heard that, she proudly recited a poetry verse saying:

How did you find Zubayr?
Did you find him a cottage cheese or a date fruit?
Or you find him a raving falcon?
He is not an simple to overcome or an easy food that be eaten effortlessly!

Ṣafiyah achieved what she wanted; for, az-Zubayr grew strong in body and soul. He had a body that knew no wane or weakness and a soul that knew no lassitude or sluggishness.

It is also said that Ṣafiyah did not embraced Islam until the day her brother did so, though her son az-Zubayr had earlier embraced Islam and that she used to fight him upon that. But az-Zubayr had passed the stage of childhood to manhood then and became independent in his personality and opinion. She then had no control over him. He was however dutiful to her and compassionate with her.

Ṣafiyah had many commendable and praiseworthy stances with the Messenger of Allah (ﷺ) in the cause of promoting Islam. One of these is her stance during the battle of the Trench (otherwise known as battle of the Confederates).

The Messenger of Allah (ﷺ) put women and children in fortresses for protection against the confederates and the Jews of Banu Qurayzah. Ṣafiyah was in a fortress knows as Fâri' under the supervision of Ḥassân ibn Thâbit. Ḥassân was assigned to look after the women and he did not go out to fight.

Ṣafiyah said: "When the Messenger of Allah, (ﷺ) went out to the battle of the Trench, he put the women of his household in a fortress called Fâri' and assigned Ḥassân ibn Thâbit to look after us. A Jewish man then came and climbed the fortress until he was able to see us. I asked Ḥassân to rise up and kill him but he said that if he could do so, he would have been with the Prophet (ﷺ) and would not have been assigned to look after the women. I then rose up and killed him, and cut his head off.[53] I then asked Ḥassân to drag the head of the invader to the Jews who were at the bottom side of the fortress. He swore by Allah that he would not do so. So I took the head and threw it to them. The Jews then said, 'We knew that this man [meaning the Prophet (ﷺ)] would not leave behind his family without someone to look after them. So they dispersed.' "

Yoonus ibn Bukayr said, "She was the first Muslim woman to kill a polytheist."[54]

Dear reader, with this stance of Ṣafiyah, we need no more proofs of her strong personality in her faith, her defence of herself and her self-dignity.

On the day of Uḥud, she had had more than one stance. When people felt defeated she moved forward, and when people retreated she advanced!

Ḥammâd narrated on the authority of Hishâm that 'Urwah said: "Ṣafiyah came on the day of (the battle of) Uḥud while the Muslims were vanquished holding a spear in her hand and striking with it the faces of the polytheists. When the Messenger of Allah (ﷺ) saw her, he called her son to take hold of her lest she be harmed; for she was his aunt."

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[53] The most famous narration is that she hit him with a plank of wood until he died.

[54] Reported by Ibn Sa'd.

When Ṣafiyah heard of the martyrdom of her brother, Ḥamzah, whom she so much loved, she advanced to look at him and see how he was mutilated with a pierced-open belly, a cut-off nose and severed ears! Zubayr stood in her way out of concern for her and told her, "My mother, Allah's Messenger is ordering you to go back!" It is here that Ṣafiyah attained the peak of her stance; and the personality of this strong and persevering believing woman vividly manifested. She told Zubayr, "Why should I go back since I have heard that my brother was mutilated in the cause of Allah? We are not pleased with what happened but I will bear it with patience and I hope to get the reward from Allah, if He so wills."

Az-Zubayr came back to the Messenger of Allah (ﷺ) and told him what she said. The Prophet (ﷺ) then said, "Let her go."

She then came to Ḥamzah and stood beside his corpse. She shed hot tears, sought Allah's forgiveness and said: *Innâ lillâhi wainnâ ilayhi râjihoon.*

﴿وَلَنَبْلُوَنَّكُم بِشَيْءٍ مِّنَ ٱلْخَوْفِ وَٱلْجُوعِ وَنَقْصٍ مِّنَ ٱلْأَمْوَٰلِ وَٱلْأَنفُسِ وَٱلثَّمَرَٰتِ وَبَشِّرِ ٱلصَّٰبِرِينَ ﴿١٥٥﴾ ٱلَّذِينَ إِذَآ أَصَٰبَتْهُم مُّصِيبَةٌ قَالُوٓا۟ إِنَّا لِلَّهِ وَإِنَّآ إِلَيْهِ رَٰجِعُونَ ﴿١٥٦﴾ أُو۟لَٰٓئِكَ عَلَيْهِمْ صَلَوَٰتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُهْتَدُونَ ﴿١٥٧﴾﴾

(سورة البقرة: ١٥٥-١٥٧)

﴾And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to *aṣ-Ṣâbiroon* [the patient]. Who, when afflicted with calamity, say, 'Truly! To Allah we belong and truly, to Him we shall return.' They are those on whom are the *Ṣalawât* [i.e. who are blessed and will be forgiven] from their Lord, and [they are those who] receive His Mercy, and it is they who are the guided ones.﴿ *(Qur'an 2: 155-157)*

The above verses exactly fit Ṣafiyah. For she did not utter a single word of eulogy except when the Prophet (ﷺ) died.

Aṭ-Ṭabarâni reported that when the Messenger of Allah (ﷺ) died, Ṣafiyah came out waving her garment and saying:

Many occurrences have taken place after you,
If you were alive and had been witness to them, calamities would not have reached such a proportion.

Ibn Isḥâq reported some lines of poem with which Ṣafiyah eulogized the Prophet (ﷺ). A part of which reads as follows:

The day we miss the Messenger of Allah (ﷺ) is here!
O' eyes! Shed abundant and plentiful tears!

She was also reported to have also said:

The day of your death is certainly a day,
In which the sun is wrapped up in darkness though it is shining!

None of the historian disputes attributing these poetic verses to Ṣafiyah. This is because she was known a reciter of poetry but not as a poetess.

Ṣafiyah lived till the time of the caliphate of 'Umar, before Allah caused her to die. May Allah be pleased with her and please her!

Umm al-Faḍl

May Allah be pleased with her

Her name is Lubâbah bint al-Ḥârith al-Hilâliyah.

She is the wife of 'Abbâs ibn 'Abdul-Muṭṭalib, the Prophet's uncle. She is also the sister of Maymoonah, the mother of the faithful. May Allah be pleased with all of them! According to Ibn Sa'd, she was one of the first women who embraced Islam after Khadeejah.

She and Maymoonah had two other half sisters: Asmâ' and Salama daughters of 'Umays.

It was these four sisters that the Messenger of Allah (ﷺ) described as, "The believing sisters!"

That was a commendation, and what a great one!

As for Umm al-Faḍl, she had roles and instances regarding the noble household of the Prophet (ﷺ), hence roles and stances relating to the call unto the way of Allah.

Umm al-Faḍl was a regular visitor of Khadeejah; and she would often meet with the Prophet (ﷺ) and acquire the knowledge of religion from him. This is in addition to her ability to keep secrets, her fulfilment of covenant and her sincerity for this pure religion, in spite of her husband's farness from Islam, *Eemân* and his failure to join the cause of *da'wah*.

She dealt with her husband as a mistress of the household and a dutiful wife would and she saw a wonder in him!

'Abbâs sympathized with his nephew [Muhammad (ﷺ)] and defended him though he was not yet a Muslim; perhaps it was tribalism of the time of ignorance that spurred him to do so. On one hand, he would like to preserve his status that he inherited from Abu Ṭâlib among the Quraysh, and on the other hand, he would stand in support of his nephew defending the kinship.

Amid all this, Umm al-Faḍl was expecting the decision of Allah concerning 'Abbâs's acceptance of Islam, eagerly wishing that that would take place soonest. She was also hoping that he would stop eating up people's wealth unlawfully, for he used to be among those who dealt in usury. He was well-known for that as he was well-known for his love for money.

Umm al-Faḍl was very astonished the day she saw 'Abbâs witnessing the allegiance of 'Aqabah and having a say in the whole thing as he was the guardian of his nephew!

But she had the greatest surprise in her husband the day she saw him going out with the Quraysh to fight the Muslims during the battle of Badr!!!

She took a little rest when 'Abbâs came back to Makkah after he was taken a captive by the Muslims and then released through the Prophet's favour. It was then that he felt the faith and Islam and the light started creeping into his heart to remove the darkness that had been residing there. Then the household of 'Abbâs stabilized and became perfectly harmonized; (this is because every member of his household was now a Muslim).

Umm al-Faḍl had always been pursuant of 'Abbâs' acceptance of Islam, though it was Allah Who encompassed all of them from their behind. It was He Who united them upon righteousness and honour.

Umm al-Faḍl was pleased to remain in Makkah and make herself and her house a place of refuge for the weak and the poor who could not afford to migrate and join the Muslims.

It was as if these poor people were in a war with the enemies of Allah. Though they were denied the opportunity of meeting the enemy in the fields of physical war, they had been fighting a war of challenge and perseverance.

Among the greatest days of Umm al-Faḍl and 'Abbâs, in their confrontation with the Quraysh was the day of the battle of Khaybar. Since Allah has given victory to His Messenger, (ﷺ) over the Jews and Khaybar was entirely conquered and the Muslims won its booties and treasures, Ḥajjâj ibn 'Allâṭ as-Sullami sought the Prophet's permission to go to Makkah and recover his money and debts owed to him. The Prophet (ﷺ) permitted him to go and he also permitted him to say whatever he wanted, as a strategic way of making people allow him get his rights.

Ḥajjâj came to Makkah and spread news among the people that the Jews had killed Muhammad (ﷺ) and that the Muslims were roundly defeated. He also told them that many Muslims were killed and that many of their women and children were taken as captives. The Quraysh believed him.

He then retrieved all his wealth and debts that people owed him and headed back to the Messenger of Allah (ﷺ) in Madeenah.

'Abbâs ibn 'Abdul-Muṭṭalib accosted him on his way and asked him about the actual situation, for he was very concerned and sad about what he had said. Ḥajjâj told him the truth and requested him to keep the matter secret for three days, and 'Abbâs promised to do so.

'Abbâs was extremely happy about the truth: that the Muslims won and that the Jews were defeated! He came back home and

informed his wife Umm al-Faḍl about the matter and asked her to keep it a secret.

After three days, 'Abbâs came out in his best attire, and with the help of his wife, wore the best perfume. She was also in an exceptionally high spirit.

'Abbâs went to the courtyard of Ka'bah where the people and the Quraysh leaders used to gather.

When they saw him in his adornment and exuding perfume they wanted to mock him. They said, "Is that how to show patience in face of calamity, O' Abu al-Faḍl?!"

He did not give a hoot to their scorning. He let them know the facts in full and how Ḥajjâj had fooled them so that he could collect all his money and the debts people owed him and that he had succeeded in doing so and escaped.

'Abbâs then added, "What more! Muhammad, my nephew is now the groom to the daughter of the Jewish king, Ḥuyay ibn Akhṭab!"

The news was like a storm to them and they were stupefied! The news then keeps trickling to them to confirm what 'Abbâs had told them, and this increased them in grief and sorrow.

Umm al-Faḍl remained in Makkah with her husband 'Abbâs until after the treaty of Ḥudaybiyah. When the Messenger of Allah (ﷺ) came to Makkah in the company of his Companions to perform the 'Umrah of Qaḍâ for which they stayed for three days in Makkah. He proposed marriage to Maymoonah, Umm al-Faḍl's sister, and a widow whose husband (Abu Rahm ibn 'Abdul-'Uzzâ) died in the state of polytheism. She used to live in the house of her sister Umm al-Faḍl and under the protection of 'Abbâs.

All of them then left Makkah, and 'Abbâs and Umm al-Faḍl migrated to Madeenah with their entire household.

In Madeenah, Umm al-Faḍl was a frequent visitor to the Prophet's house. She would either came to visit her sister Maymoonah or any of the Prophet's wives. All knew her and acknowledged her excellence.

One night, Umm al-Faḍl had a dream and came to the Messenger of Allah (ﷺ) seeking his opinion concerning the dream. She said, "Messenger of Allah, I saw it in my dream that a part of your body is in my house." The Prophet (ﷺ) then answered her, "Fâṭimah (my daughter) will give birth to a boy whom you will nurse with the milk of Quthm (meaning her son)."

Dear reader, most of us would just make a passing reading of the event. If anything attracts one's attention it would not be more than the interpretation of this dream, popularly reported from the Messenger of Allah (ﷺ).

As regards the Prophet's saying 'a boy' and with specification, this needs some introspection and reflection. This is in fact a manifestation of revelations and prophesies with which Allah endowed His trustworthy Messenger and the seal of His Prophets, blessings and peace be upon him.

Fâṭimah gave birth to Ḥusayn and Umm al-Faḍl nursed him along with her son Quthm. When he was a few months' old, she brought the boy to his grandfather (ﷺ) and sat him down in his lap. The boy urinated on the Prophet (ﷺ) and Umm al-Faḍl smacked him between his shoulders. The Prophet (ﷺ) then rebuked her, "You have hurt my son; may Allah have mercy on you!"

Umm al-Faḍl entered the household of the Prophet (ﷺ) from its widest doors. She was a woman to keep an eye on in the Prophet's household and she played an important role there.

There are authentic narrations indicating her understanding of the religion of Allah. She performed the farewell pilgrimage with the Prophet (ﷺ) and in the company of her husband 'Abbâs and her children. What a great company and an honourable occasion!

The honour was greater in that the occasion was the day of 'Arafât when people where conjecturing on a matter they were unsure of. They were asking one another: "Is the Prophet (ﷺ) fasting or not?"

Umm al-Faḍl performed an outstanding deed to dispel this rumour when she took a vessel of milk and brought it to the Messenger of Allah (ﷺ) who received it from her and drank it. The people then knew that he was not fasting. So those among his Companions who were fasting broke it.

There is no doubt that she had heard it before from the Messenger of Allah (ﷺ) that it is not permissible for the pilgrim to fast on the day of 'Arafah. Thus, she dispelled the doubt of those who were doubtful, through her knowledge and deed.

It is enough a pride for Umm al-Faḍl (رضي الله عنها), and a memory throughout generations, that she was the mother of 'Abdullâh ibn 'Abbâs, the learned of the Ummah, the interpreter of the Qur'an and the scholar among the Companions! May Allah be pleased with her and please her! May He also be pleased with all the Companions!

Asmâ' bint 'Umays

The woman of two migrations

Some of the Prophet's Companions thought that the concept of Hijrah is restricted to migrating from Makkah to Madeenah. It is one of the levels of *Eemân* and Islam, like the titles: 'the earliest Muslims', the 'Badr warriors'. They therefore assumed that those who migrated to Abyssinia and stayed there till the day of the battle of Khaybar had no reward of migration.

This opinion worried Asmâ'. She then came to the Messenger of Allah (ﷺ) distressed, and she asked him of the truthfulness of what some of the Companions were saying. The Messenger of Allah (ﷺ) told her, "You have two migrations and the people have one."

The Prophet's statement to Asmâ' was not to soothe her nerves or to console her. It was rather an explanation of the reality, a clarification concerning an ambiguous matter and a way of preventing crisis.

For, those who left Makkah for Abyssinian running away with their religion did really migrate. Allah (ﷻ) says:

﴿... أَلَمْ تَكُنْ أَرْضُ ٱللَّهِ وَٰسِعَةً فَتُهَاجِرُوا۟ فِيهَا ... ﴿٩٧﴾﴾ (سورة النساء: ٩٧)

﴾... Was not the earth of Allah spacious enough for you to emigrate therein?...﴿ *(Qur'an 4: 97)*

Indeed, the concept of migration to Abyssinian was popular in such a way that accepts no other interpretation. And those who

emigrated there also moved from there to Madeenah as emigrants.

It is not only that, when they arrived at Madeenah and before they could settle down — and in spite of their being exhausted by the long journey through the land and the sea and through nights and days — they learnt that the Messenger of Allah (ﷺ) was on a battle in Khaybar and they proceeded there. They continuously endured the pain and hardship, yearning to meet the Messenger of Allah (ﷺ).

They arrived there when the battle had already ended and Khaybar had been conquered. The Messenger of Allah (ﷺ) then said, "I do not know for which I should be happier: the conquest of Khaybar or the arrival of Ja'far?"

He said this in acknowledgement of the efforts of these emigrants in the way of Allah, for he put the conquest of Khaybar and the difficulties the Muslims faced in that battle on the same level with the arrival of Ja'far and his fellow emigrants who have just arrived from Abyssinia!

Asmâ' was among the first Muslims. She embraced Islam very early along with her husband Ja'far. They were newly-wed when they set out for Abyssinia as emigrants in the way of Allah.

Islam had overwhelmed their lives. Instead of staying in Makkah and enjoying their first days of marriage, they had their honeymoon in the path of Jihad and struggle and in the path of perseverance. This, according to a sincere believer who really loves Allah and His Messenger (ﷺ), is most pleasant experience and the greatest in reward.

Asmâ' was on the same level of greatness that manifested in the personality of her husband, Ja'far. She was equally enduring, understanding and cognisant of the responsibility. The evidence for this is her pleasant character, pure origin and deep faith. Did the Prophet (ﷺ), not attest to her being one of the 'believing sisters'?

If one counts the years the emigrants to Abyssinia spent in the foreign land and among foreign people, and one considers the Qurayshi conspiracies they faced and hard life they confronted, one will realize the impacts of all that.

Asmâ's spent fifteen years there during which many children were born, many people died, many children grew up and many events and changes occurred.

In order to avoid an assumption that these emigrants were exiles who had no connection with their bases in Makkah or Madeenah, the Messenger of Allah (ﷺ) was always in contact with them. He would send emissaries to them who gave him their news and acquaint them with the new development concerning the religion like new verses that were being revealed and new legislations that were being promulgated. 'Amr ibn Umayyah aḍ-Ḍamri was one of such emissaries.

Asmâ' came back from Abyssinia with three sons: 'Abdullâh, Muhammad and 'Awn.

It was after Asmâ' returned from Abyssinia that she faced real test! The Messenger of Allah (ﷺ) sent her husband, Ja'far out to the battle of Mu'tah as a substitute leader of the Muslim army after Zayd ibn Ḥârithah who was later to be martyred there.

The battle of Mu'tah was the first of its kind between the Muslims and the Romans in the history of *da'wah*. The Muslims army consisted of three thousand soldiers while the Romans and their allies far outnumbered them with an army of more than one hundred thousand soldiers.

The reason for this war is that the Messenger of Allah (ﷺ) sent al-Ḥârith ibn 'Umayr al-Azdi (رضي الله عنه) to the king of Basra with a letter inviting him to Islam. Al-Hârith was attacked and killed by

Shuraḥbeel ibn 'Amr al-Ghassâni who was an ally of the Romans.[55]

The Messenger of Allah (ﷺ) was seriously upset and distressed by this incidence. So he called upon the Muslims to set out and avenge the death of al-Ḥârith.

When their number reached three thousand men, he appointed three commanders over them who were to take up the command of the army in succession. He instructed that if the first commander was martyred the second should take up the responsibility and if the second commander was martyred the third one should take up the command and that if the third was also killed the Muslims should agree to choose a commander among themselves.

The three commanders were: Zayd ibn Ḥârithah, Ja'far ibn Abu Ṭâlib and 'Abdullâh ibn Rawâḥah, may Allah be pleased with them all!

We should not say much about this battle. The fact is that all the three commanders were martyred. The Muslims then appointed Khâlid ibn al-Waleed their commander, and he was able, through his military ingenuity, to deceive the Roman and their Ghassanids allies. He then brought the Muslims out of this battle without their enemies — who were much greater in numbers and weapon — winning any victory.

But the Muslims' loss was calamitous in that their three commanders were martyred.

The battle of Mu'tah was the first (and the last) that Ja'far fought against the enemies of Allah and in the way of Allah.

As he was great in Abyssinia and in the presence of the Negus, he was also great in the field of battle. When he realized that his horse

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[55] The Ghassanids among the Arabs of Syria were allies of the Roman as the Manadhirah among the Arabs of Iraq were allies of the Persians.

disturbed him from moving freely in the battle, he got off it, wounded it (so the enemy could not use it) and then boldly rushed into the battle.

His hand was cut off while he was holding the banner. He fell in the pool of his own blood and died.

The Messenger of Allah (ﷺ) — the truthful and the trustworthy Prophet — said the truth when he said that Allah had substitute for Ja'far with his two cut-off hands, two wings with which he could fly to wherever he wished in the Paradise.

His wife, Asmâ' was extremely sad and she broke into enormous tears and wailing. She had the right to do so, for Ja'far was her companion, her husband and her sweetheart.

Asmâ's tears never dried up and she never ceased crying until Allah's Messenger (ﷺ) visited her on the third day and consoled her. He requested for the audience of Ja'far's sons and they all came.

'Abdullâh ibn Ja'far informed us of this in the following narration:

"The Messenger of Allah gave Ja'far's family some time to mourn him and then visited them and said, 'Do not cry over my brother after this day.' He then said, 'Bring the children of my brother to me.' And we were brought to him like young birds. He then said, 'Call the barber for me!' And the barber came and shaved our heads."

The Messenger of Allah (ﷺ) then said, "As for Muhammad (one of Ja'far's brothers), he looks like our uncle Abu Ṭâlib, as for 'Abdullâh, he resembles me physically and behaviourally." He then held my hand and raised it and said, "O' Allah! Be the Supporter of Ja'far's family and bless 'Abdullâh (his son) in the transactions of his hands." He said so three times.

Then our mother came and mentioned our orphanhood and started whining over that. The Messenger of Allah (ﷺ) then told her, "Asmâ', are you afraid of poverty for them while I am their guardian in this world and in the Hereafter?"

Asmâ' then devoted all her time in caring for herself and her children. She trained them and brought them up in proper manner, while the Messenger of Allah (ﷺ) never forgot Asmâ' or her sons. For, he is closer to the believers than their own selves.

He would visit them whenever the opportunity to do arose; he would ask of them and their situations and would show kindness to them with gifts.

The situation continued in this manner until the day of the battle of Ḥunayn. Abu Bakr had just been widowed of his wife, Umm Roomân. So the Prophet (ﷺ) married Asmâ' (Ja'far's widow) to him, according to the narrations.

What is unclear to us is: Was it Abu Bakr who showed interest in marrying her or it was the Messenger of Allah (ﷺ), who made the choice? This is what all reports failed to mention.

In any case, this marriage was a consolation for the two sides: Abu Bakr and Asmâ'.

Abu Bakr was the first man to embrace Islam; he was the second of the two in the cave (the Prophet's only Companion who was with him in the cave). He was the first minister, the trusted adviser, and the most trusted Companion of the Prophet, who spent his wealth and his life for the cause of Islam.

Asmâ', on the other hand, was one of earliest female Muslims. She was persevering and knowledgeable; and she had migrated twice. She was also the wife of Ja'far, the flying martyr.

Asmâ' (ﷺ) lived in the house of Abu Bakr as a satisfied, honourable and responsible wife. She knew the rights and fulfilled the covenants. She had a son for Abu Bakr whose name is Muhammad.

A manifestation of good companionship that Asmâ' enjoined with her husband, Abu Bakr showed when he was in his illness in which he died. He ordered that it was Asmâ' who should wash him when he died. This is clearly an extreme show of love and trust.

She was then married by 'Ali ibn Abu Ṭâlib (ﷺ) after the death of Abu Bakr (ﷺ), and she had a son for him named 'Awn.

Asmâ' lived in the house of 'Ali as a noble lady who fulfilled her marital obligations without negligence or sluggishness, in spite of all these movements.

It was reported that her sons, Muhammad ibn Ja'far and Muhammad ibn Abu Bakr bragged to each other one day, each of them telling the other that he was better and that his father was better than the other's. 'Ali was present and he asked Asmâ' to judge between them.

You wonder: Did 'Ali wanted to test her intelligence or he just wanted to know the extent of love and sense of obligation that occupied her heart?

Here, Asmâ' demonstrated the loftiest picture of a Muslim woman and a believing wife! She provided an everlasting lesson for every girl, every wife and every mother.

She answered without hesitation or discrimination, "I have never seen a young man better than Ja'far, and I have never seen a middle-aged man better than Abu Bakr!" The two boys then kept quiet and stopped their bragging.

It was then that 'Ali spoke jokingly, "What have you then left for us?"

We will answer this question by Allah's help:

Asmâ' had maintained the same stand and the same way. How could she change? She was a woman who Islam had melted in its crucible since she embraced the religion to the extent that she became a living example of the blissful teachings of the Qur'an and the Sunnah.

Asmâ's journey from this world then started drawing near when the news of the death of her son, Muhammad ibn Abu Bakr came to her from Egypt. She went to her prayer corner in her house, concealed her fury, performed some supererogatory prayers and held back her tears. All this had a negative effect on her body that was already weak and aging. She then started bleeding from her breasts and lost so much blood that she eventually died and her soul moved to the high heavens. May Allah be pleased with her and please her!

Umm Ma'bad

May Allah be pleased with her!

Her name is 'Âtikah bint Khâlid al-Khuzâ'iyah. Umm Ma'bad is her nickname.

Her name is connected to the greatest event in the history of *da'wah*: the Hijrah (migration) from Makkah to Madeenah.

She was a famous, chaste, strong and courageous woman. She had a camp in Qudayd.[56] She used to sit down in the courtyard of her camp wrapped in her garment, giving food and drink to the travellers who passed by her.[57]

The Messenger of Allah (ﷺ) and his Companions: Abu Bakr, 'Âmir ibn Fuhayrah, a freed-slave of Abu Bakr and their guide, 'Abdullâh ibn Urayqit! — who was then a polytheist — took a rest at her camp.

The people were then suffering from a severe drought.

The Messenger of Allah (ﷺ) and his Companions asked for some milk, meat or dates which they were ready to pay for. But unfortunately they did not get any of that for she said, "By Allah, if we had had anything we would not be lacking in showing hospitality."

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[56] A place on the way between Makkah and Madeenah; Umm Ma'bad's tent or camp is like today's station or motel.

[57] She would do sometimes in exchange for some wages and sometimes she would do so free of charge.

The Prophet (ﷺ) sighted a goat at the shaded side of the camp, kept away from other sheep by weakness. The Messenger of Allah (ﷺ) asked Umm Ma'bad, "Does this goat have any milk?" Umm Ma'bad answered, "She is too weak to have any." He then said, "Can you allow me to milk her?" The woman said, "May my father and mother be ransomed for you, if you see any milk in her you may milk her."

The Prophet (ﷺ) then called for the goat and put her legs between his own shank and thigh. He then stroked her udder with his hand and mentioned the name of Allah. The udder suddenly swelled and flowed copiously with milk. He then called for a vessel that whose content could be enough for the entire group and he abundantly squeezed milk into it. He gave Umm Ma'bad some of the milk and also gave to the group until every one was satiated. He was the one who drank last and he said, "The cup-bearer drinks last."

He milked the goat once more and the people drank slowly as opposing their first drinking that was quick because they were then severely thirsty. He then milked the goat once more and left that for Umm Ma'bad.

He and his Companions mounted their camels and moved on.

After their departure, Umm Ma'bad's husband, Aktham ibn Abi al-Jawn al-Khuzâ'i came herding an emaciated flock of sheep. When he saw the milk or its impact in the vessel he said, "Umm Ma'bad, what is this? Where have you got the milk while there is no goat with milk here?" His wife answered, "A blessed man passed by us." She then told him the story in details.

With the word 'a blessed' used by Umm Ma'bad, we would like to have a short reflection.

Umm Ma'bad uttered this word spontaneously and naturally. The word slipped from her mouth having been influenced

emotionally with what she saw. It then follows that the blessing was truly intrinsic symbol of the Messenger of Allah (ﷺ).

Abu Ma'bad — who was delighted and have had his senses stimulated by the news — told his wife, "Describe him."

Dear reader! Some of the Companions had described the Messenger of Allah (ﷺ), from physical aspects, but 'Ali ibn Abi Ṭâlib's description of him was the most accurate and the most comprehensive. This should not be a surprise because he was the one who lived with the Prophet (ﷺ) the most. Add this to his fluency and eloquence.

Umm Ma'bad then described him to her husband and the description was the peak of all descriptions!

She was delighted by what she saw of the Prophet's blessing and was overwhelmed. She observed every action of his in order to fully grasp the great picture in her imagination.

It was also astounding that this woman, who was a Bedouin, illiterate and living in an arid land, far from the people's society could have this kind of awareness and accuracy.

Nevertheless, Umm Ma'bad's description of the Prophet (ﷺ) and other reports concerning his description that authentically reached us in most reference books are regarded as historical documents. In spite of all that, we can say that all these references yet failed to give the Prophet's physical and moral description its due rights!!

Umm Ma'bad told her husband, describing the Messenger of Allah (ﷺ):

"I saw a man who is clearly handsome and with a beautiful face. He is well-built. He is neither blemished by a big belly nor disfigured by an unusually small head. The pupils of his eyes are very dark, the edges

of his eyelids are long and the area around the pupils of his eyes is so white. His eyebrows are perfectly close. He has a very dark hair, a rather long neck and a thick beard.

When he kept silent he is always contemplative and when he speaks eminence and splendour show in his words. His words are like sliding stringed pearls. He is a gifted orator whose words are neither too few nor too much. He has the clearest wand and the most audible voice when he speaks. When you look at him from afar, he is the most handsome of all people, and when you move closer to him he is the most pleasant of them.

You will never be tired of looking at him. He is like a branch between two branches.

He is the most handsome of the three (she means: the Prophet (ﷺ) Abu Bakr and 'Âmir ibn Fuhayrah) and the most important of them. He has Companions who honour him. When he speaks they listen to his words and when he commands they hasten to carry out his order. They serve him and rally around him. He does not frown or nag."

Abu Ma'bad said, "By Allah, this is the Quraysh man. If I see him I will follow him."

In another narration he said, "I intend to follow him if I am able to."

And this had actually happened. For, Umm Ma'bad and her husband headed for Madeenah, embraced Islam, swore allegiance to him and kept his company. There was with them a brother of Umm Ma'bad known as Khunays (or Ḥubaysh) ibn Khâlid who was the narrator of this report. Allah (ﷻ) honoured him with martyrdom on the day of the Conquest of Makkah.

There are some observations we would like to call the attention of the reader to regarding the story of Umm Ma'bad:

One: The tribe of Khuzâ'ah to which Umm Ma'bad and her husband belonged were allies of 'Abdul-Muttalib, the Prophet's grandfather before the advent of Islam. When the light of Islam illuminated they inclined toward the Messenger of Allah (ﷺ). So they were sincere to the Messenger (ﷺ) until Allah permitted them to enter into the fold of His pure religion.

When the truce of Hudaybiyah was concluded, they became the Prophet's allies and the tribe of Banu Bakr entered into an alliance with the Quraysh. The Banu Bakr then violated the truce by attacking Banu Khuzâ'ah. 'Amr ibn Sâlim al-Khuzâ'i then came to Madeenah seeking the support of the Messenger of Allah (ﷺ). 'Amr recited a long poem in this regard. A part of this poem reads:

"O' Allah! I am imploring Muhammad,
In the name of the inherited and time-honoured alliance that is between his father and our father!

The Messenger of Allah (ﷺ) answered him, "You will, indeed, be helped, O' 'Amr ibn Sâlim!"

This is the event that later led to the clear victory and the great conquest.

Umm Ma'bad was therefore, from among a people who are loved by Allah and His Messenger (ﷺ). She was a branch of a noble tall tree.

Two: It was said, according to a report narrated by al-Wâqidi, that the goat which the Prophet (ﷺ) rubbed her udders and milked with his noble hands lived for many years giving abundant milk. There are many reports in this regard. We do not count this as a surprise, for that is naturally due to the blessing of the Messenger of Allah (ﷺ).

Three: May Allah blessed you, Umm Ma'bad the illiterate Bedouin woman, daughter of desert! From which university did you graduate

and which science did you possess?!

After fourteen centuries, we still need a dictionary to understand your expressions, so that we can explain them to ourselves and others!

We are also in need of the science of physiology so that we can be in tune with your delicate and subtle descriptions!

May Allah be pleased with Umm Ma'bad and please her!

Umm 'Ammârah, Naseebah bint Ka'b al-Mâziniyah al-Anṣâriyah

May Allah be pleased with her

She is a unique and distinguished personality and a great model. She lives in the hearts of the Muslims like a brilliant torch!

Whenever I tried to write about her and scrutinize the pages of her life journey, I always feel overwhelmed, and a sense of humility and insignificance overcomes me.

O' Umm 'Ammârah, it is with due respect to and love for you that I am humbly acquainting our daughters, sisters and mothers with lessons drawn from your faith, your struggle in the way of Allah and your motherliness, at a time that we are all in dire need of these lessons. For, these days, truths have been mixed with falsehood, things have been turned upside down and minds wander aimlessly so much so that we do not know how to move or where to go.

Perhaps, we will all have a resurgence that can bring us out of the abyss of loss to the peak of the straight path, the path of those on whom Allah favoured with His Mercy.

Umm 'Ammârah had no son whose name is 'Ammârah from whom her nickname is derived. It was only a nickname for which she was known.

She was in the prime of her youthfulness and newly-wed when she had the honour of meeting the Prophet (ﷺ) in the middle of the

night at the 'Aqabah in Mina along with a delegation of the Anṣâr. They all embraced Islam and she did; and they swore their allegiance and she did. A sister of her, known as Umm Manee' was also with her, and she also swore allegiance.

Al-Wâqidi narrated from Ibn Abi Ṣa'ṣa' from Umm 'Ammârah that she said, "The men were placing their hands in the hand of the Messenger of Allah on the night of 'Aqabah giving their allegiance while 'Abbâs, the Prophet's uncle was holding his hand. When it was my turn and that of my sister, Umm Manee', my husband, 'Arabah ibn 'Amr said: 'Messenger of Allah, here are two women who came with us to swear allegiance to you.' The Messenger of Allah (ﷺ) said, 'I accept their allegiance upon things regarding which I accept yours. I do not shake women's hands.' "

Articles of the pledge of 'Aqabah are the first foundation upon which the great change, that took place in the course of *da'wah* was based. These changes include moving from passive Jihad to active one; and from enduring persecution and remaining steadfast to waging a relentless and an uncompromising fight against polytheism and *kufr* (disbelief).

It is a jihad that is not restricted to the swords, the spears and the battle fields. It is rather a jihad that includes war against all kinds of corruptions and deviations and in order to build the individual and the society.

Umm 'Ammârah has been filled with the spirit of *Eemân* and Islam since the day the first propagator, Muṣ'ab ibn 'Umayr started propagating Islam in Yathrib assiduously with a careful and objective work, cogent argument, agreeable logic and with wisdom and excellent admonition.

By Allah's grace and plan, Muṣ'ab was able to turn Yathrib, with its Aws and Khazraj tribes, into helpers of Islam and its Messenger (ﷺ).

The Prophet (ﷺ) asked Muṣ'ab, "How was Madeenah when you left it?"

He said, "I left it while there was no house in which the name of Muhammad (ﷺ) was not being mentioned. It is either members of that house have all embraced Islam or they were busy talking about this pure and new religion. Muhammad (ﷺ) was the topic of their meetings, gatherings and conversations."

Umm 'Ammârah physically and emotionally filled with faith and she travelled along with the Yathrib delegation to Makkah to make the pledge of 'Aqabah.

Meeting with the Messenger of Allah (ﷺ) was the greatest goal and the highest love so Allah filled her heart and her mind with happiness and self-denial in the way of responding to the call of Islam. Those were the first influencing factors.

There should be no wonder then when we see Umm 'Ammârah in her stances, her roles and her being around the Messenger of Allah rising high to become a shinning star whose light never dies and whose illumination never withers and which consistently move in its orbit.

There are vivid qualities in her character, but the most vivid one is her fight in the way of Allah, more so with sword.

Ibn Ḥajar said: "She (Umm 'Ammârah) witnessed the pledge of 'Aqabah and she also pledged allegiance. She participated in the battles of Uḥud, Ḥudaybiyah and Khaybar and participated in 'Umrat al-Qaḍâ. She also witnessed the conquest of Makkah and participated in the campaigns of Ḥunayn and Yamâmah."[58]

This means Umm 'Ammârah witnessed and participated in the

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[58] *Al-Iṣâbah*, vol. 4, p. 457.

greatest and the most important battles. Her presence was distinctly recognized more than that of other women who took part in these battles. This distinct presence has its factors and consequences.

Let us start with the battle of Uḥud that took place in the month of Shawwâl, the third year of Hijrah.

This battle was named so because it took place between the Muslims and the polytheists at the precinct of Mount Uḥud that lies on the north-east outskirt of Madeenah. It is the greatest mountain on the eastern part of the city.

Umm Sa'eed bint Sa'd ibn Rabee' narrated that she visited Umm 'Ammârah and asked her participation in the battle of Uḥud and she replied, "I went out in the forenoon with a water vessel in my hand. I came to the Messenger of Allah (ﷺ) while he was with his Companions and the Muslims were winning the war. But when the Muslims were later defeated I moved to the side of the Messenger of Allah (ﷺ). I engaged in fighting and started protecting the Messenger of Allah (ﷺ) with the sword while at the same time, shooting arrows until I was wounded."

Umm Sa'eed said, "And I saw a deep and hollow injury in her shoulder."

Umm 'Ammârah's stand on the day of Uḥud was well-known to earlier and latter generations. The people narrate to one another this stand with pride, pity and love.

Umm 'Ammârah (رضي الله عنها) went to the battle of Uḥud not to fight. She rather went there in order to give water to the thirsty. Perhaps, she also went there to take care of the injured. She did not carry any sword, bow or arrow.

Then, the unexpected happened! The archers disobeyed the Messenger of Allah (ﷺ) by abandoning the position he commanded

them to man wanting to collect booties. The tide then turned against the Muslims in favour of the Quraysh and many elder Companions were martyred. The Messenger of Allah (ﷺ) escaped on to the top of the Mountain of Uḥud and no one remains with him but a few Companions defending him with their bodies and souls; his molar teeth was broken and he was injured in the face and his pure blood was shed.

It was then that Umm 'Ammârah dropped her vessel of water and the zeal of her faith was swirled up, boiling like a cooking kettle in her feminine nature. She snatched a sword from one of the escaping fighters and a bow and an arrow from another. She stood firm defending the Messenger of Allah (ﷺ) and he saw her around him in this great stance of hers and her glorious defence for him. He also saw the enemy of Allah, Ibn Qami'ah moving closer to her. So he called upon her son to protect her.

Umm 'Ammârah felt this call, not only with her ears, but with her entire being and feelings. She also felt it with all her senses and from within love of *Eemân* that flourished in her heart. She then said, "O' Messenger of Allah, invoke Allah to make us your Companions in Paradise!"

That was the goal she was aspiring for in this world and the Hereafter!

She was not concerned with the safety of her body and life, neither was she concerned about wealth or fame or any of the things of this world. She only wanted to be among the dwellers of Paradise and to be in the company of the Prophet (ﷺ)!

Such is the reality of faith, purity of certainty and wholesomeness of Islam. We are saying this, as an admonition, to ourselves, to our families and to all those who work in the field of Islamic propagation and resurgence.

The Messenger or Allah (ﷺ) then supplicated for her saying, "O' Allah, make them my Companions in Paradise."

Umm 'Ammârah said, "After this, I do not care about whatever happens."

The supplication of the Prophet (ﷺ) actualised on the entire household of Umm 'Ammârah. Her sons, 'Abdullâh and Ḥabeeb were martyred in the way of Allah.

Allah's enemy, Ibn Qami'ah was able to overcome Umm 'Ammârah. He hit her neck with sword and made her suffer a deep wound that she continued to nurse for the rest of her life until she died and met the pleasure of Allah.

Umm 'Ammârah won a medal in the battle of Uḥud that was a source of pride for her, in spite of the severe pain she suffered. No sooner had this wound relieved her a little through treatment that it started to deteriorate anew.

She also had an invocation from the mouth of the Messenger of Allah (ﷺ) and from his noble heart, that served as a provision for her in the remaining years of her life and as a light throughout the darkness of nights and days and with which she dispelled the darkness of events, making her a radiating model.

'Umar ibn al-Khaṭṭâb (ﷺ) narrates to us from the Messenger of Allah (ﷺ) his noble saying, "Whenever I turned left or right on the day of the battle of Uḥud, I always saw her (Umm 'Ammârah) fighting in my defence."

Besides the medal that Umm 'Ammârah carried since the battle of Uḥud and the invocation the Prophet (ﷺ) made for her that Allah should make her his Companion in Paradise, she also won a noble and high commendation by which she attained the ranks of the heroic fighters in the way of Allah. This was before the *ḥijâb* was

made obligatory and the women were commanded to stay in their houses and before they were told that their Ḥajj was their jihad.

The ship of life proceeded with her in a wave that was like mountains!

Umm 'Ammârah experienced great occurrences in her family that if these occurrences were to be brought upon huge mountains they would have turned them to a levelled plain or to fluffed up wool. But this woman, in the depth of her heart, as a result of the blessing of her Companionship with the Prophet (ﷺ) and his supplication for her, was extremely strong and very much persevering.

The Prophet's choice fell upon her son Ḥabeeb, as one of his two envoys to Musaylamah the liar of the clan of Banu Ḥaneefah who claimed prophethood. Ḥabeeb was the younger of her two sons from her first husband, Zayd ibn 'Âsim. He was handsome, gentle-hearted, strong in *Eemân*, steadfast and truly dear to the heart of Umm 'Ammârah.

When he delivered the message and fulfilled the trust assigned to him, Musaylamah asked him, "Do you believe that Muhammad is the Messenger of Allah?" He answered in the affirmative.

Musaylamah then said, "Do you believe that I am a Messenger of Allah?" He said, "I can't hear."

Musaylamah ran into a fury and commanded that Ḥabeeb be tortured until he testified that he was a messenger of Allah. So his limbs were then cut piece by piece while he was tied up. He did not utter anything but a testimony to the Oneness of Allah and the messengership of Muhammad (ﷺ). He continued in this state until he breathed his last and his soul ascended to its Creator. And the sad new was brought to Umm 'Ammârah.

The Messenger of Allah (ﷺ) in the company of Abu Bakr and 'Umar came to her to console her on this great calamity concerning her son, the beloved Ḥabeeb. It was at a time that the deep wound in her neck had deteriorated and her pains had become severe. She was, in fact, overwhelmed by calamities. But she bore all that with extraordinary perseverance.

She vowed that she would witness and take part in the killing of Musaylamah the liar as she vowed that she would not touch her body with water until she fulfilled this vow, as a way of fulfilling the obligation she owed to Allah and His Messenger (ﷺ) and as a way of avenging the death of her son Ḥabeeb.

After the death of the Prophet (ﷺ); Abu Bakr and 'Umar would visit her to assure, console and honour her until the Wars of Apostasy and the battle of Yamâmah took place.

Inevitably, the caliph Abu Bakr could not but agree to Umm 'Ammârah's request to fulfil her vow. He allowed her to set out for the war with the Muslim army.

Then, Umm 'Ammârah was already ageing and she had became feeble. Though her head was already covered with grey hair, her heart was still exuberating with faith. The good word is like a pleasant tree whose root is firm and whose branch is in the sky. It gives out its fruits all the time with the permission of its Lord. How then, can this tree be affected with weakness and dryness? How could Umm 'Ammârah be affected with stagnation?!

It is one of the strange acts of destiny that Waḥshi ibn Ḥarb who killed Ḥamzah in the battle of Uḥud was also the one who killed Musaylamah, and with the same javelin.

While the battle was raging, Umm 'Ammârah with her son 'Abdullâh on her side were pushing their way into the rows of

fighters looking for Musaylamah in order to reach him and take revenge from him.

In that battle, Umm 'Ammârah sustained more than twelve wounds in different parts of her body; and she bled profusely. Her arm was cut off, starting from her already injured neck. In spite of that, she proceeded in pursuance of her goal without feeling any pain.

She was directed to Musaylamah who was lying in the ground wounded. Waḥshi's javelin had penetrated deep into his body. Umm 'Ammârah moved closer to him and started hitting him with a spear until he died. She then felt some sense of satisfaction and was a bit relieved.

When she returned to Madeenah, she came to meet her appointed time. It was only a little after her return that she surrendered her soul peacefully, smilingly and willingly.

And tomorrow she will meet her loved ones: Muhammad and his Companions, and she will be fortunate to be in his company.

Dear reader, this is another aspect of the personality of Umm 'Ammârah. It is an aspect that is not less important: She was a narrator of hadith who had an excellent memory. She narrated to us some hadiths of the Messenger of Allah (ﷺ). Therefore, the scholarly aspect of her life also has its place and importance.

You will notice that some of her narrations contain fiqh and Islamic legal rules.

For example, at-Tirmidhi, an-Nasâ'i and Ibn Mâjah reported in their *Sunan* on the authority of Umm 'Ammârah that the Messenger of Allah (ﷺ) visited her and she presented him with food. The Prophet (ﷺ) told her, "Eat." She said, "I am fasting." The Prophet (ﷺ) then said, "If food is eaten in the house of a fasting person, the angels will invoke blessing on him."

Abu Dawood also reported on the authority of Umm 'Ammârah that, "The Messenger of Allah (ﷺ) wanted to perform ablution and a vessel that contained a one third *mudd* of water was brought to him."

Ibn Mandah also reported on the authority of Umm 'Ammârah that she said, "I was looking at the Messenger of Allah (ﷺ) while he was slaughtering his sacrificial camels with a spear, in a standing position."

Al-Wâqidi reported that Umm 'Ammârah said, "Men were shaking the hands of the Messenger of Allah (ﷺ) in the night of (the pledge of) 'Aqabah while al-'Abbâs (his uncle) was holding the Prophet's hand. When it remained only me and Umm Manee', my husband, 'Arabah ibn 'Amr said, 'Messenger of Allah, these are two women who came with us to pledge their allegiance to you.' The Prophet (ﷺ) said, 'I have accepted their pledge upon what I accepted your pledge on, for I do not shake women's hands.'"

May Allah be pleased with Umm 'Ammârah and please her! May He make Paradise her abode and make her a model to be emulated by our mothers, sisters, wives and daughters!

Rufaydah al-Aslamiyah

May Allah be pleased with her

There are some people who are not widely popular until we have an extensive and detailed study of their lives. And there are others who are short into fame by a single incidence, a single event or just an aspect of their lives. This event, in spite of its short period, may be more memorable than decades or other different events.

Rufaydah al-Anṣâriyah or al-Aslamiyah falls into the second category.

She emerged to us in the context of her camp, 'Rufaydah's Tent'. This camp has become a name that is always mentioned with her name throughout her life and throughout the course of history.

The first mention of her was during the battle of the Trench (otherwise known as battle of Confederates) when Mu'âdh (ﷺ) was struck with a spear in his medial arm vein causing him a big wound. The Messenger of Allah (ﷺ) said, "Let him stay in Rufaydah's Tent in the mosque until I return soon."

So Rufaydah was known as her tent was also known. The place of the tent and its importance are also known. Rufaydah was known to all the Companions. She was known for her caring for the sick and the wounded and her treatment of them.

No doubt, this job needs medical knowledge and experience; and knowledge of production and application of drugs and treatment of wounds and broken bones. Rufaydah was qualified in all these

aspects, and within a limited period of time. This is not an exaggeration. We are also not giving Rufaydah's expertise a scientific arena more than what the fundamentals of science of this age would allow.

As for expenses, all that had been from her personal money and effort. She did not take any wage or reward for her works. Rather, she spent generously and hoped to get her reward from Allah alone.

Dear reader, you can imagine the extent of knowledge, effort and expenses, when you realise the number of wars fought by the Muslims under the leadership of the Prophet (ﷺ) and how 'Rufaydah's Tent' is moved from one battleground to another.

I have had the opportunity to write about Rufaydah on a number of occasions and I felt honoured for that. Each time, I was imagining the material reality of the topic with all its dimensions. This had made great impact in my mind, constraining my heart and making me short of words.

Without being immodest, I have never, throughout my wide reading, come across an individual who could rival Rufaydah in the histories of nations and peoples, unless we talk of the effort of a group, organisation, government or state.

When we read the history [especially the life history of the Noble Prophet (ﷺ)], we find that there were a number of female Companions of the Prophet who went out to take care of the wounded and give water to the thirsty. This means that they were doing all that in the Rufaydah's Tent, set up for that purpose.

Setting up of this tent means provision of what the injured could lie on, availability of surgical and autopsy materials, drugs, bandages for dressing wounds, special foods, availability of nurses who were, of course, the female Companions who served the

wounded and took care of them.

All this was under the supervision of Rufaydah, and with her personal participation.

Rufaydah's Tent can be compared to what is known as field hospital in modern military terms. It was certainly one of the first founding cells of Islamic civilisation.

Umm Waraqah the Martyr

May Allah be pleased with her

"Stay in your house, Allah will bless you with martyrdom."

O' Messenger of Allah, You have said the truth! And you are not but the truthful and trustworthy one! You are rather the most truthful and the most trustworthy human!

That was what you are known for by the earlier and later generations. How noble your fame is! How great your character is! Your Lord had refined you and brought you up under His observation and care! He commended you in His Book.

The Owner of Blessing and Praise has extolled many of His Messengers and Prophets, among whom are Messenger of Resoluteness and others. He extolled them with specific attributes.

The story of Umm Waraqah, the martyr, is certainly one of the prominent landmarks and clear signs on the path of prophethood.

Umm Waraqah was one of the Anṣâri female Companions. She was of high and noble lineage and she was wealthy. She embraced Islam and believed in the words of her Lord. She devoted her attention to the Noble Qur'an reading it, memorising it and following its teachings and rules. The Qur'an became her main concern and all aspects of her private and public life revolved around it. She attained a high and commendable status in this aspect.

When the Messenger of Allah (ﷺ) called upon the Muslims to go to Badr to intercept a caravan of Quraysh led by Abu Sufiyân,

Ṣakhr ibn Ḥarb, on its way back from Syria and that was carrying commercial commodities, that Allah might transfer it to them, especially the emigrants from whom the Quraysh seized their houses, properties and monies, Umm Waraqah wanted to go out with the Prophet (ﷺ). She explained her wish and her intention.

She came to him and said: "O' Messenger of Allah, allow me to go out with you so that I could nurse the sick ones among your Companions, and perhaps, Allah will bless me with martyrdom."

The Messenger of Allah replied her, "Stay in your house, Allah will bless you with martyrdom."

From that day onward, she was called 'the martyr'.

Umm Waraqah was in fact influenced by the concept of martyrdom, and that it is a contract of allegiance between the Creator, High and Exalted and His believing servants. Allah (ﷻ) says:

﴿إِنَّ ٱللَّهَ ٱشْتَرَىٰ مِنَ ٱلْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَٰلَهُم بِأَنَّ لَهُمُ ٱلْجَنَّةَ
يُقَٰتِلُونَ فِى سَبِيلِ ٱللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعْدًا عَلَيْهِ حَقًّا فِى ٱلتَّوْرَىٰةِ
وَٱلْإِنجِيلِ وَٱلْقُرْءَانِ وَمَنْ أَوْفَىٰ بِعَهْدِهِۦ مِنَ ٱللَّهِ فَٱسْتَبْشِرُوا۟ بِبَيْعِكُمُ ٱلَّذِى
بَايَعْتُم بِهِۦ وَذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿١١١﴾﴾ (سورة التوبة: ١١١)

﴿Verily, Allah has purchased of the believers their lives and their properties for [the price] that theirs shall be the Paradise. They fight in Allah's Cause, so they kill [others] and are killed. It is a promise in truth which is binding on Him in the *Tawrât* [Torah] and the *Injeel* [Gospel] and the Qur'an. And who is truer to his covenant than Allah? Then rejoice in the bargain which you have concluded. That is the supreme success.﴾ *(Qur'an 9: 111)*

Umm Waraqah attained success in this world and got a lot of wealth, fame, noble lineage, high status and all that the seeker of this

world would want to have. But she never strived for the beauty of this world though she saw it rising and falling in people's hands. She saw that the materials of this world would end and what is with Allah would remain.

She was deeply influenced by the picture of the bliss of Paradise that never changes or comes to an end. She was equally moved by the news of what Allah has prepared there for its dwellers of an enjoinment that no eye has seen, no ear has heard and no human heart has ever imagined, especially prepared for the martyrs.

In her expression, "bless me", we will realize her accurate understanding and clear intention. It is in this context that sound balancing between the 'purchase' and 'sale' (in the above verse) can be realized.

Umm Waraqah stayed in her house and devoted her time to her scripts in which *Soorahs* of the Qur'an were written, reciting their verses with humbleness and piety. With the passing of each day, she increases in her closeness to Allah and in her piety.

As we have said earlier, she was known since that day, the day of the battle of Badr as 'the martyr'. None of the Companions or other people mentioned her except with this noble title.

But how, since days and months passed while she was still alive?!!!

One day, she came to the Prophet (ﷺ) seeking permission to have a caller to prayer (*mu'adh-dhin*) in her house. He granted her that request and she made a section of her house praying area where she led some Muslim women of her family and her female relatives and friends who met in her house in prayers.

She was overwhelmed with happiness to see herself worshipping her Lord amidst a group of women around her whose ranks kept swelling every day and who constantly supplicated to

Allah and remembered Him.

She was not married, either did she had any children. But she was not living alone in her big house. She had a housemaid and a male servant who served her. She treated them, like a mother would treat her children, affectionately and lovingly.

Umm Waraqah responded positively to the law of Allah. This should definitely be so since she was a truthful believer, given to frequent observance of fast and night prayers. She sought her reward from Allah in the abode of the Hereafter.

She made a will that if she died, the housemaid and the male servant should be set free. This action has brought joy to the servant and the maid and they expected the decree of Allah upon their mistress, Umm Waraqah!

The Messenger of Allah (ﷺ) died. And the mantle of leadership of the Ummah fell on Abu Bakr (رضي الله عنه). Then came Umar's turn, as the second caliph.

Throughout this period, Umm Waraqah was still alive, aging, continuing in her acts of worship and keen to meet Allah as a pure Muslimah.

She used to sleep very little in the night. In the hours of darkness she would seek Allah's forgiveness and worship Him in humbleness. She would pray and recite the Qur'an unceasingly.

One night, a caller called, "Come to martyrdom, O' Umm Waraqah! The time has come and your appointment with death is here! The earth is confined for you in spite of its vastness! What is with Allah is best and lasting! You certainly have nearness to Allah and a good place of return!"

The announcer of blessing and success has made his proclamation regarding Umm Waraqah.

Satan then screamed into the ears of the servant and the maid telling them, "It has been too long; what are you then waiting for? Come to freedom! It is only Umm Waraqah's last breaths that lie between you and your freedom. Come on!"

So both of them stood up and strangled her to death. They then wrapped her in piece of cloth, put her at a side of the house and fled.

The commander of the faithful 'Umar (ﷺ) woke up for *Fajr* prayer. He observed something that attracted his attention. When he finished from the prayer he told people, "By Allah I did not hear the recitation of my aunty Umm Waraqah last night!!"

He then came to her house in the company of some people to see what had happened to her. When they entered, they found no one and they did not hear any movement. It was then that 'Umar sensed that something unpleasant might have happened to her!

And suddenly they found her wrapped in a piece of cloth -- – dead!!!

'Umar then said, "Allah and His Messenger said the truth!"

And those who were with him echoed, "Allah and His Messenger said the truth!"

We, who came centuries and generations after them are also saying, "Allah and His Messenger said the truth!"

Umm Waraqah was eventually blessed with martyrdom!

'Umar went back to the mosque, ascended the pulpit and broke the news to the people. He then commanded that the two run-away servants should be pursued and brought to justice.

They were brought because they had not gone far from Madeenah. They confessed to their crime and they were ordered to be crucified. Allah (ﷻ) says:

﴿إِنَّمَا جَزَٰٓؤُاْ ٱلَّذِينَ يُحَارِبُونَ ٱللَّهَ وَرَسُولَهُۥ وَيَسۡعَوۡنَ فِي ٱلۡأَرۡضِ فَسَادًا أَن يُقَتَّلُوٓاْ أَوۡ يُصَلَّبُوٓاْ أَوۡ تُقَطَّعَ أَيۡدِيهِمۡ وَأَرۡجُلُهُم مِّنۡ خِلَٰفٍ أَوۡ يُنفَوۡاْ مِنَ ٱلۡأَرۡضِۚ ذَٰلِكَ لَهُمۡ خِزۡيٌ فِي ٱلدُّنۡيَاۖ وَلَهُمۡ فِي ٱلۡأٓخِرَةِ عَذَابٌ عَظِيمٌ ٣٣﴾ (سورة المائدة: ٣٣)

﴿The recompense of those who wage war against Allah and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off from opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter.﴾ *(Qur'an 5: 33)*

Umm Kulthoom bint 'Uqbah[59]

May Allah be pleased with her!

Allah (ﷻ) says:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا جَآءَكُمُ ٱلۡمُؤۡمِنَٰتُ مُهَٰجِرَٰتٖ فَٱمۡتَحِنُوهُنَّۖ ٱللَّهُ أَعۡلَمُ بِإِيمَٰنِهِنَّۖ
فَإِنۡ عَلِمۡتُمُوهُنَّ مُؤۡمِنَٰتٖ فَلَا تَرۡجِعُوهُنَّ إِلَى ٱلۡكُفَّارِۖ لَا هُنَّ حِلّٞ لَّهُمۡ وَلَا هُمۡ يَحِلُّونَ لَهُنَّۖ
وَءَاتُوهُم مَّآ أَنفَقُواْۚ وَلَا جُنَاحَ عَلَيۡكُمۡ أَن تَنكِحُوهُنَّ إِذَآ ءَاتَيۡتُمُوهُنَّ أُجُورَهُنَّۚ وَلَا تُمۡسِكُواْ
بِعِصَمِ ٱلۡكَوَافِرِ وَسۡـَٔلُواْ مَآ أَنفَقۡتُمۡ وَلۡيَسۡـَٔلُواْ مَآ أَنفَقُواْۚ ذَٰلِكُمۡ حُكۡمُ ٱللَّهِ يَحۡكُمُ بَيۡنَكُمۡۖ وَٱللَّهُ
عَلِيمٌ حَكِيمٞ ١٠ وَإِن فَاتَكُمۡ شَيۡءٞ مِّنۡ أَزۡوَٰجِكُمۡ إِلَى ٱلۡكُفَّارِ فَعَاقَبۡتُمۡ فَـَٔاتُواْ ٱلَّذِينَ
ذَهَبَتۡ أَزۡوَٰجُهُم مِّثۡلَ مَآ أَنفَقُواْۚ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِيٓ أَنتُم بِهِۦ مُؤۡمِنُونَ ١١ يَٰٓأَيُّهَا ٱلنَّبِيُّ إِذَا
جَآءَكَ ٱلۡمُؤۡمِنَٰتُ يُبَايِعۡنَكَ عَلَىٰٓ أَن لَّا يُشۡرِكۡنَ بِٱللَّهِ شَيۡـٔٗا وَلَا يَسۡرِقۡنَ وَلَا يَزۡنِينَ وَلَا
يَقۡتُلۡنَ أَوۡلَٰدَهُنَّ وَلَا يَأۡتِينَ بِبُهۡتَٰنٖ يَفۡتَرِينَهُۥ بَيۡنَ أَيۡدِيهِنَّ وَأَرۡجُلِهِنَّ وَلَا يَعۡصِينَكَ فِي
مَعۡرُوفٖ فَبَايِعۡهُنَّ وَٱسۡتَغۡفِرۡ لَهُنَّ ٱللَّهَۚ إِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٞ ١٢ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ
لَا تَتَوَلَّوۡاْ قَوۡمًا غَضِبَ ٱللَّهُ عَلَيۡهِمۡ قَدۡ يَئِسُواْ مِنَ ٱلۡأٓخِرَةِ كَمَا يَئِسَ ٱلۡكُفَّارُ مِنۡ
أَصۡحَٰبِ ٱلۡقُبُورِ ١٣﴾ (سورة المُمتَحنَة: ١٠-١٣)

﴿O' you who believe! When believing women come to you as emigrants, examine them; Allah knows best as to their Faith, then if you ascertain that they are true believers, send them not back to the disbelievers. They are not lawful [wives] for the disbelievers nor are

[59] She is a half 'Uthmân ibn 'Affân's half sister.

the disbelievers lawful [husbands] for them. But give the disbelievers that [amount of money] which they have spent [as their *Mahr*] to them. And there will be no sin on you to marry them if you have paid their *Mahr* to them. Likewise hold not the disbelieving women as wives, and ask for [the return of] that which you have spent [as *Mahr*] and let them [the disbelievers] ask back for that which they have spent. That is the Judgement of Allah. He judges between you. And Allah is All-Knowing, All-Wise.

And if any of your wives have gone from you to the disbelievers [as apostates and you ask them to return back your *Mahr* but they refused] — then you went out for a *Ghazwah* [military expedition] [against them and] gained booty; then pay from that booty to those whose wives have gone, the equivalent of what they had spent [on their *Mahr*]. And fear Allah in Whom you believe.

O' Prophet! When believing women come to you to give you the *Bay'ah* [pledge], that they will not associate anything in worship with Allah, that they will not steal, that they will not commit illegal sexual intercourse, that they will not kill their children, that they will not utter slander, intentionally forging falsehood [i.e. by making illegal children belonging to their husbands], and that they will not disobey you in *Ma'roof* [Islamic Monotheism and all that which Islam ordains], then accept their *Bay'ah* [pledge], and ask Allah to forgive them, Verily, Allah is Oft-Forgiving, Most Merciful.

O' you who believe! Take not as friends the people who incurred the Wrath of Allah [i.e. the Jews]. Surely, they have despaired of [receiving any good in] the Hereafter, just as the disbelievers have despaired of those [buried] in graves [that they will not be resurrected on the Day of Resurrection].﴿ *(Qur'an 60: 10-13)*

Umm Kulthoom was a noble branch from an ignoble tree, and a bird flying outside its flock. She was a fragrance exuding rose, surrounded by poisonous thorns!

Her father, 'Uqbah ibn Abi al-Mu'eeṭ was among the gang of sinful and evil men who waged war against Allah's Messenger (ﷺ) and against his call. He was in the group of Abu Jahl, Abu Lahab and Ubayy ibn Khalaf who were the leaders of disbelief, obstinacy, arrogance, aggression and injustice.

Umm Kulthoom was the *al-Mumtaḥanah* (the woman who was examined) after whom the *Soorah* was named. It was her case that prompted the revelation of those clear verses.

Her migration from Makkah to Madeenah and her being in the company of Allah's Messenger (ﷺ) were a blessing in the sense that verses upon which laws that determine how the relationship between spouses, who follow different religions should be, are based. The verses also contain rules regarding women's pledge of allegiance to the Prophet (ﷺ), among many other rules.

Let us start with Umm Kulthoom (رضي الله عنها) from the beginning.

She was among the earliest Muslims in Makkah. She was in fact one of the very first Muslims. She was then unmarried. This pointed to personal freedom and her pride in that.

She was not among the weak and persecuted Muslims, for none among her relatives dared coerce her or inconvenience her. She was in contact with those who believed and stayed in Makkah for different purposes.

The situation continued like this until the day of the Truce of Ḥudaybiyah, that was a decisive day for Umm Kulthoom in particular and a unique day for the Muslims in general.

When she knew of the articles and conditions of the truce, she realized that the truce offered her an opportunity for migration and joining Allah's Messenger (ﷺ) and her fellow Muslims in Madeenah. So she set out.

Ibn Sa'd wrote[60]:

"She was the first person to migrate to Madeenah after the Prophet's migration. We did not know of any Muslim Qurayshi woman who went out of her parents' house and migrated to Allah and His Messenger (ﷺ) except Umm Kulthoom. She went out of Makkah alone and she (later) travelled in the company of a man from Banu Khuzâ'ah tribe until she arrived at Madeenah.

On her heels were her brothers, 'Ammârah and al-Waleed. They arrived at Madeenah on the second day of her arrival. They went to Allah's Messenger (ﷺ) and told him, 'O' Muhammad, fulfil your obligation to us!'

They meant one of the conditions of the truce that stipulated that he should send back anyone from among the Quraysh who came to him as a migrant, even if he was upon his religion.

Umm Kulthoom immediately interjected, 'O' Messenger of Allah, I am a woman. And women are naturally weak. I fear that (if I am sent back) they might tempt me in my religion and I might not be able to bear that.'

So, the Messenger of Allah (ﷺ) rejected the argument of 'Ammârah and al-Waleed. It was on this occasion that Allah revealed His saying, ﴿O' you who believe! When believing women come to you as emigrants, examine them﴾."

The examination did really take place but how?

Ibn 'Abbâs was asked about how the Messenger of Allah (ﷺ) examined the women and he answered: "The Prophet (ﷺ) would examine them thus, 'Tell me by Allah, did you migrate because you don't like your husband? Tell me by Allah, did you migrate just

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[60] In his famous work, *aṭ-Ṭabaqât*.

because you want to abandon a land for another? Tell me by Allah, did you migrate because of a material of this world that you wish to attain? Tell me by Allah, you did not migrate but for your love for Allah and His Messenger?"

Al-Bazzâr narrated that the one who made the women swear on the order the Messenger of Allah (ﷺ) was 'Umar ibn al-Khaṭṭâb (ﷺ).

Umm Kulthoom was examined and she passed the examination!

Her examination really consisted of many things. Some of them perhaps took place on the day of the Truce of Ḥudaybiyah!

In retrospection, we realized that the greatest test that faced Umm Kulthoom was the day her father, 'Uqbah ibn Abi Mu'eeṭ was killed in captivity after the Battle of Badr, for he was taken a captive. When he was presented for execution, no ransom was accepted on his behalf, as a recompense for the evil he had committed against Allah and His Messenger (ﷺ). He then asked the Prophet (ﷺ) in desperation, "Muhammad, Who will be there for the children?!" The Prophet (ﷺ) replied, "Hell!"

Perhaps, Umm Kulthoom wept when the news of her father's death reached her because he died a disbeliever. Nevertheless, his death did not affect her faith and Islam, neither did it shake her at little bit.

She did not migrate in order to escape from an oppressive husband!

She did not migrate in search of a wealth!

And she did not migrate in search of worldly material she could get or a husband she could marry!

Umm Kulthoom belonged to the Banu Umayyah tribe, one of the leading tribes of Quraysh. She was of noble birth, yet she was

pleased to marry a freed slave, Zayd ibn Ḥârithah. This was her first marriage after her migration. She then married Zubayr ibn 'Awwâm for whom she had a daughter named Zaynab after the martyrdom of Zayd in the Battle of Mu'tah. She was later widowed by the death of Zubayr.

After the death of Allah's Messenger (ﷺ), she married 'Abdur-Raḥmân ibn 'Awf, in accordance with the Prophet's instruction. This is evidenced by a narration reported by Ibn Mandah that 'Umar ibn al-Khaṭṭâb told Umm Kulthoom, "Did the Messenger of Allah (ﷺ) ask you to marry the leader of the Muslims, 'Abdur-Raḥmân ibn 'Awf?" And that she answered in the affirmative.

She had for 'Abdur-Raḥmân his two sons, Ḥumayd and Ibraheem. When 'Abdur-Raḥmân also died, 'Amr ibn al-'Âṣ married her. But she died only a month after this marriage.

Her repeated marriages after Zayd's martyrdom indicate that she was much sought after because of her religiosity, good morals and high status. This is in addition to the Arabs' custom of showing sense of obligation to a deceased friend by marrying his widows.

As for the Prophet's saying, "Marry the leader of the Muslims, 'Abdur-Raḥmân ibn 'Awf", it might be an emotional consolation for her to marry a leader after she had married a freed slave. Allah knows best.

The 'Examined Woman', Umm Kulthoom opened — with this incidence — a number of chapters for Islamic legal rules and principles of law by which social relationships could be arranged and put in order in the best and perfect form. This is a manifestation of Allah's favour upon her and upon all Muslims, without being unjust to or being biased against anyone. All praise is due to Allah Lord of all the worlds.

Umm Sulaym bint Milḥân

May Allah be pleased with her!

Talking about Umm Sulaym is multidimensional. Incidences relating to her being around the Prophet (ﷺ) are many. But all revolved around one thing: her love for Allah and His Messenger (ﷺ).

It is in the context of this great love that it can be easy for us to discuss the personality of Umm Sulaym and cast light on her qualities.

While we are presenting her history — with due humility and respect — we beseech Allah to inspire our Muslim women with the pure spirit of Umm Sulaym so that they can arise from the abyss of stagnation and indolence to a high ground, a place of rest, security and flowing streams. Then the women, who are the half of the society, will no longer remain a captive who indulge in blind imitation and follow desire.

Umm Sulaym was an Anṣâri woman from Madeenah. She embraced Islam with the earliest Muslims. The historians greatly disagree on her real name. Some said her name is *Sahlah*, some said it is *Rumaylah*, some said it is *Rumaythah*, some said it *Maleekah* and some said it is *Ghumayṣâ'* or *Rumayṣâh'*.

Perhaps, this great difference in her name was caused by the popularity of her nickname, Umm Sulaym.

When Umm Sulaym embraced Islam she was married to Mâlik ibn Naḍr who disagreed with her and continued in his polytheism, having blocked his own heart from guidance and his eyes from the light of Islam. This led to their separation.

That was the first stand of Umm Sulaym after she embraced Islam. The love of Allah and His Messenger was more precious than the love for marital and family relations, even if the person concerned was a closest relative and the father of the only son, Anas.

Mâlik did not only divorce his wife, Umm Sulaym. He also left Madeenah. It was unbearable for him to continue living in Madeenah with the Messenger of Allah (ﷺ). So he headed for Syria where he died after a short while, as a lonely refugee. He was not only exiled from his homeland, but also from Allah's mercy.

This stand of Mâlik reminds me of a saying of Allah's Messenger (ﷺ), "Indeed, Madeenah expels (bad) persons as a furnace removes the impurities of iron."[61] The Messenger of Allah (ﷺ) said the truth.

And Umm Sulaym proceeded in her way to Allah. If every step she took and every progress she made indicated anything, it is no more than her overwhelming love for Allah and her attainment of the highest degree in that.

After her divorce from Mâlik and his departure for exile, Abu Ṭalḥah al-Anṣâri came to ask for her hand in marriage. He was then still on his polytheism and paganism.

What was the response of Umm Sulaym, who preferred the love of Allah and His Messenger above the love of husband and the father of the only child?

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[61] Bukhari.

She said in the peak of conditions of faith and certainty, "Abu Ṭalḥah, didn't you know that your deity that you worship grow from the earth?" He answered in the affirmative. She said, "Are you then not ashamed of worshipping a tree?"

After this severe rebuke and outright disparaging of the wooden deity, without fearing Abu Ṭalḥah who was known for his bravery, strength and position among his people, Umm Sulaym then spoke gently and said, "I have embraced Islam and I do not want any *sadâq* (bridal gift) more than your acceptance of Islam."

Abu Ṭalḥah said, "Let me think over it."

He came back after a while and said, "I testify that there is no deity worthy of worship except Allah and I testify that Muhammad is the Messenger of Allah!"

Umm Sulaym then told her son Anas who had not yet reached puberty, "Anas, give (me) in marriage to Abu Ṭalḥah." And the marriage took place.

Umm Sulaym was the first Muslim woman to accept a suitor's embrace of Islam as *mahr* (bridal money). This was a new memorable and commendable trend, and it is one of stances recorded in Umm Sulaym's great and glorious record. It is undoubtedly a manifestation of the great love she had for Allah and His Messenger (ﷺ).

The spring of pure love continued to gush out copiously, glowingly and cleanly. She brought her son, Anas who was only a ten-year old boy to the Messenger of Allah (ﷺ) and said, "O' Allah's Messenger! This is Anas, I brought him to serve you!"

The Messenger of Allah (ﷺ) excellently received him and accepted him into his household.

Anas remained with the Messenger of Allah (ﷺ) serving him for the ten years the Prophet spent in Madeenah, after he migrated there until he died. Never did he leave his company whether he was at home or on a journey. No wonder that he was able to grasp many hadiths about the Prophet's situations, deeds and sayings. He was in fact, an authority and a treasure of this great knowledge.

This also was a manifestation of the great love for Allah and His Messenger (ﷺ) that overwhelmed the life of this eminent woman ever since she accepted Islam until she died.

Milḥân's house which was the home of Umm Sulaym and Umm Ḥarâm was the only house that the Prophet (ﷺ) used to enter besides the apartments of his wives. That may have a reason. Anas gave this reason when he said, "The Prophet (ﷺ) would visit Umm Sulaym who would present him with something she specially made for him." He added, "The Messenger of Allah (ﷺ) did not use to enter any house except that of Umm Sulaym — and of course, those of his wives. When he was asked of that he said, "Her brother was killed while he was fighting on my side."

Ibn Ḥajar said in *al-Iṣâbah*[62]: "And I said, 'The reason for his visiting of Umm Ḥarâm and her sister, Umm Sulaym is that the two sisters lived in the same apartment."

Dear reader, this kind of visit that gives members of the household a delight because of the presence of Allah's Messenger (ﷺ) used to take place, of course, in the presence of *maḥrams*.[63] For, it is illogical that the Prophet of mercy, guidance, excellent morals and pure laws could have visited women who were not members of his household in the absence of their *maḥrams*. He was always as

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[62] *Al-Iṣâbah*, vol. 4, p. 442.

[63] A *maḥram* is a woman's husband or a male member of her family with whom marriage is permanently forbidden like her father, brother, uncle, etc.

described by Allah (ﷻ):

﴿لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا ٱللَّهَ وَٱلْيَوْمَ ٱلْآخِرَ وَذَكَرَ ٱللَّهَ كَثِيرًا ﴿٢١﴾﴾ (سورة الأحزاب: ٢١)

﴾Indeed in the Messenger of Allah [Muhammad] you have a good example to follow for him who hopes for [the Meeting with] Allah and the Last Day, and remembers Allah much.﴿ *(Qur'an 33: 21)*

From this great love that abounds in Umm Sulaym's school we learn a new lesson — and how many are her lessons! It is a lesson that is full of cognizance and understanding of fundamentals of marital relationship that is built on tranquillity, love and affection. Allah (ﷻ) says:

﴿وَمِنْ ءَايَٰتِهِۦٓ أَنْ خَلَقَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَٰجًا لِّتَسْكُنُوٓا۟ إِلَيْهَا وَجَعَلَ بَيْنَكُم مَّوَدَّةً وَرَحْمَةً ... ﴿٢١﴾﴾ (سورة الرُّوم: ٢١)

﴾And among His Signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy...﴿ *(Qur'an 30: 21)*

It is authentically reported that a son of hers born to Abu Ṭalḥah died. He had being sick and under a treatment. When Abu Ṭalḥah came she requested from members of the household that none of them should inform him of death of his son until she herself had done so. When Abu Ṭalḥah came and he asked of the boy, she told him, "He has never been as relaxed and quiet as he is now." So Abu Ṭalḥah stood up and eat his food.

After that, Umm Sulaym adorned herself for her husband and wore perfume. They went to bed and he cohabited with her. When it was in the morning, she told him, "Seek your reward from Allah. Your son is now with Allah!"

Abu Ṭalḥah went to the Messenger of Allah (ﷺ) while sorrow was visible on him. He informed him of what had happened. Upon that, the Messenger of Allah (ﷺ) said, "May Allah bless your night for you both!"

Umm Sulaym then became pregnant and gave birth to a baby boy named 'Abdullâh ibn Abu Ṭalḥah. 'Abdullâh was blessed with many children, ten of whom memorized the Qur'an completely.

The Islamic home in its social and family context is the foundation stone for building the Ummah and its strong and solid structure. So, do not ask me of the reason for the Muslims' weakness, degeneration and retrogression that portend unhappy ending.

Let us proceed to other events of Umm Sulaym's life.

The historians and writers of *Seerah* and biographies are unanimous that Umm Sulaym used to go out with the Messenger of Allah (ﷺ) in his battles, fighting in the way of Allah within the limits her feminity and capability would permit her. She was been encouraged with all this by the great love she had for Allah and His Messenger (ﷺ). This reflected in a number of battles but it manifested more in the Battle of Ḥunayn.

The Battle of Ḥunayn chronologically took place after the Conquest of Makkah and before the Battle of Ṭâ'if. Umm Sulaym was amongst the Muslim army throughout the battle and hard journey.

Ibn Sa'd narrated with a *ṣaḥeeḥ* chain of transmission that Umm Sulaym took a dagger on the day of the Battle of Ḥunayn. When Abu Ṭalḥah saw her he went to the Messenger of Allah (ﷺ) and told him, "Allah's Messenger, here is Umm Sulaym holding a dagger!" But she retorted, "I take it so that I can rip the belly of one of the polytheists with it!"

The stances of Umm Sulaym conclude with her narration of the hadith of the Messenger of Allah (ﷺ). A number of the Prophet's Companions related these hadiths from her. Among these Companions are: her son Anas, Ibn 'Abbâs, Zayd ibn Thâbit, Abu Salamah ibn 'Abdur-Raḥmân and others.

May Allah be pleased with Umm Sulaym and please her! She was, in fact, a school in herself!

Umm Ḥarâm bint Milḥân

May Allah be pleased with her

There is always a connection between the story of Umm Ḥarâm and Umm Sulaym!

They are sisters brought together by Islam and *Eemân*, and by their love for Allah and His Messenger (ﷺ) and their selfless sacrifice in the way of that love. They were among the most prominent women of Madeenah in terms of virtue and piety.

Their house, Milḥân's house, was one of the dearest houses to the Prophet (ﷺ). We have already said something about that.

Though Umm Sulaym was able to attain a high status in the estimation of the Messenger of Allah (ﷺ) and to make her son, Anas serve him; and she was able to excel through her participation in Jihad, her sister Umm Ḥarâm was not less important in the Prophet's estimation.

This honourable and noble household reminds us of the Muslim sisters: Umm al-Faḍl and her sisters whom the Messenger of Allah, commended.

The Messenger of Allah (ﷺ) said about Umm Ḥarâm and Umm Sulaym what he said about Umm al-Faḍl and her sisters. The latter were really trustworthy sisters.

Umm Ḥarâm (رضي الله عنها) married 'Ubâdah ibn aṣ-Ṣâmit (رضي الله عنه).

Do you know who 'Ubâdah is?!!

He was one of the first Anṣâri men who took part in the Pledge of 'Aqabah. He was one of the chiefs of his clan. He was one of those who took part in the Battle of Badr. And he had never failed to attend any battle or campaign with the Messenger of Allah (ﷺ).

He was one of the heroes of the War of Apostasy and a martyr of the Battle of Yarmook.

'Ubâdah was the first teacher and judge in Palestine; a position 'Umar ibn al-Khaṭṭâb (ؓ) appointed him to. He witnessed the Conquest of Egypt and he was the leader of one quarter of the contingent.

He fought his first marine war to conquer Cyprus in the company of his wife Umm Ḥarâm. That is another story.

What we are about to discuss now is the personality of Umm Ḥarâm, her being a Muslimah and the events relating to her being around the Messenger of Allah (ﷺ).

The family house of Milḥân was in Qubâ'. They lived among palm dates and plantations. They lived an honourable life amid springs of palatable water and pleasant breezes.

Qubâ' was the first place the Messenger of Allah (ﷺ) halted at when he was coming to Madeenah as an emigrant. He was always compassionate with and thankful to this place. While he lived in Madeenah, he would visit it every now and then.

Stories of the life of the Prophet (ﷺ) tell us that people, in pursuance of blessing and honour, were competing with one another to host the Messenger of Allah (ﷺ) on the day of his arrival, and throughout his way from Qubâ' to Madeenah.

We are also informed of his stay at Qubâ' for some days and nights in the dwellings of Banu 'Amr ibn 'Awf while his mosque, the first mosque in Islam and the mosque of piety, was being built.

Whenever the Messenger of Allah (ﷺ) came to Qubâ', he would visit houses of his Companions and would have siesta there. He would chat with them and teach them. All of them would rush to serve him and present to him kinds of food and sweet that he liked.

Milḥân's house, which was the house of Umm Sulaym and Umm Ḥarâm was a familiar house to the Prophet (ﷺ). We have already mentioned that whenever he was asked about his frequent visit to that house he would respond that he went there to console its inhabitants, and he would add, "Their brother was killed while fighting on my side."

It is therefore, a token of sense of obligation on the part of the Prophet (ﷺ) that the visits were made.

Here, it is necessary to mention the story of the martyrdom of their brother, Ḥarâm ibn Milḥân (رضي الله عنه). For, this event indicates the great extent to which *Eemân* had reached in the hearts of each member of his noble household.

Ḥarâm set out with the delegates of reciters who were treacherously killed by 'Âmir ibn aṭ-Ṭufayl on the day of Bi'r Ma'oonah. These reciters were numbered seventy, and they were all surrounded and killed. They were among the greatest Companions of the Prophet in terms of knowledge and piety. Their martyrdom had caused the Messenger of Allah (ﷺ) great sorrow.

Ḥarâm's martyrdom on that day is the highest example for the earlier and later generations!

When he was struck by swords and spears, he screamed as loud as he could, "I won, by the Lord of the Ka'bah!"

It is as he was undergoing a very difficult test, or he was in a market in which he was selling and purchasing. Then he saw himself as making profits. When some of the polytheists asked one another as

regards what Ḥarâm meant with his proclamation, 'I won', while he was dying someone answered, "He meant Paradise."

This is a magnificent extent to which the *Eemân* of the household of Milḥân had reached!

Is it not then appropriate that the Messenger of Allah (ﷺ) should be the first person to visit this household, acknowledge its right, appreciate its virtue and console its inhabitants?

During one of his visits, Umm Ḥarâm cheerfully received the Messenger of Allah (ﷺ). She then served him with his favourite food. The Prophet (ﷺ) then had his siesta in a section of the house. And after a short nap he woke up smiling. Umm Ḥarâm asked him as to why he was smiling, and he said, "Some people among my followers were shown to me riding over the Green Sea like kings over their thrones."

Umm Ḥarâm then said, "O' Messenger of Allah, invoke Allah that He makes me one of them."

He then had another nap, and woke up again smiling.

Umm Ḥarâm thought that the Messenger of Allah (ﷺ) had seen something new and amusing that was different from what he previously saw. So she asked him as to why he was smiling. The Messenger of Allah (ﷺ), "Some people among my followers were shown to me riding over the Green Sea like kings over their thrones." Umm Ḥarâm then repeated her request, "O' Messenger of Allah, invoke Allah that He makes me one of them." The Messenger of Allah (ﷺ) said, "You are among the first."

Then many days and years passed.

Umm Ḥarâm accompanied her husband, the great Companion and the knowledgeable *mujâhid*, 'Ubâdah ibn aṣ-Ṣâmit to everywhere he went, especially after he had joined the Syrian army

under the command of Abu 'Ubaydah, 'Âmir ibn 'Abdullâh ibn al-Jarrâḥ. 'Ubâdah took part prominently in all battles until the Muslims conquered the entire Syrian territories.

Then a request came to 'Umar ibn al-Khaṭṭâb (ﷺ) from the people of Palestine. They needed a scholar who could teach them matters of their religion and a judge who could arbitrate among them and settle disputes. In order to demonstrate his confidence in 'Ubâdah, to show his recognition for his virtue, knowledge, status among the Companions and to underline his stand in the Prophet's estimation; 'Umar appointed him as the teacher and the judge for the Palestinians.

'Ubâdah and his wife, Umm Ḥarâm lived in Palestine. He discharged his duties in the best manner. This made him become popular and well-known and people respected his views and appropriateness of his decisions.

Throughout this period, Umm Ḥarâm was a righteous wife to a righteous husband. She was never intoxicated by the position of her husband neither was she deluded by this world and its beauties. Rather, she remained as she was when she came out of her humble house in Qubâ'.

Oftentimes, she would remember the dream that the Prophet (ﷺ) had while he passed siesta in her house and his supplication for her to be one of the first ones to ride over the Green Sea fighting in the way of Allah and spreading the banner of Islam.

She would reflect and go far with her imaginations, and she would cast her vision unto the horizons. Then she would come back to reality waiting for Allah's decree and actualisation of the truthful Messenger's prophecy.

'Amr ibn al-'Âṣ left Palestine to conquer Egypt, for the Romans' presence there was a threat to the Muslims in Syria. He consulted the leader of the faithful, 'Umar ibn al-Khaṭṭâb and the latter gave his consent.

'Amr went deep into the land of Egypt and fought the Roman army in a number of wars and defeated them. When he came to the Babylon fortress in old Egypt, he laid siege on it and the siege last for a long time.

'Amr sent to the leader of the faithful, 'Umar requesting reinforcement. A reinforcement army was sent, a fourth of which was commanded by 'Ubâdah.

Umm Ḥarâm accompanied her husband in this new war of his. The chivalrous 'Ubâdah was put to a meritorious test in the land of Egypt, moving here and there fighting in the way of Allah until the Romans were defeated and driven out.

'Ubâdah thereafter went back to Damascus in Syria and lived there.

Mu'âwiyah ibn Abi Sufiyân was then its governor. And he had been worried by its bays that were being attacked intermittently by the Roman army. Mu'âwiyah knew that the Cyprus Island was the marine station for Roman ships that attacked Syrian harbours. So he sent to 'Umar explaining the situations to him and asking permission to invade Cyprus and conquer it. 'Umar refused the request, for he was greatly opposed to gambling with the lives of the Muslims and averse to travelling in the sea and its horror, however enticing the prospects might look.

When 'Uthmân became the caliph, Mu'âwiyah repeatedly make the same request. And he is encouraged by his blood relationship with him, for both of them are Umayyads.

Finally, 'Uthmân gave in to Mu'âwiyah's persistent request and permitted him to lunch the offensive. But he warned him that he should not force any Muslims under his control to participate in the war. He should rather make the participation optional.

With the help of experts, Mu'âwiyah launched into the getting the necessary ships ready for the war until he had a huge naval fleet. He then called out unto the people and made an announcement — as a way of encouraging the people — that he and his wife were going to lead the marine campaign to Cyprus.

In those days, Damascus, the headquarters of the Syrian governorate was full of different civilisations and cultures. It was hugely populated by people — especially the Prophet's Companions. These Companions were never looking for luxury or enjoyment but only knowledge and guidance, and they were only interested in spreading teachings of the Book of Allah and the Sunnah of His Messenger (ﷺ). Some of these eminent Companions were Abu Dharr, 'Ubâdah ibn aṣ-Ṣâmit and others.

Hardly had the announcer of the governor announced, *Hayya ala al-Jihâd* (come unto Jihad!) that the Muslims started thronging into the ships, glorifying Allah and proclaiming His Oneness, hoping for His reward and not fearing anything.

The peerless Companions of the Messenger of Allah left their places in the mosque, bade farewell to their homes and joined the flag of conquest.

Throughout this period, Umm Ḥarâm was full of energy, ambition and youthfulness. She was overwhelmed and energised by the events. And she was busy getting the necessary things ready, sleeping and keeping awake on sweet dreams.

She remembered the face of the Messenger of Allah (ﷺ) smiling, gladdening her and supplicating that she be one of the first to mount the Green Sea fighting in the cause of Allah.

On the appointed day, she saw people thronging like sea waves and gathering at the seaport biding farewell to the *mujâhideen* and waving to them, and invoking Allah to make them victorious and to return them home safe and sound.

Umm Ḥarâm was there, standing on the edge of the ship with her eyes full of tears that then rolled down her cheeks. She was whispering to herself, "You said the truth, O' Messenger of Allah!"

Mu'âwiyah ibn Abu Sufiyân then commanded to the army to sail on.

The ships were detached from the anchors and sailed through the waves in the Name of Allah.

They were like kings over their thrones!

That was how the Messenger of Allah (ﷺ) described those who would board the ships and with whom the ships would storm the waves while they would be aboard like kings over their thrones!

Umm Ḥarâm had this beautiful feeling. While aboard the ship, she would sometimes see herself as if she was in a high place looking down at the bottom of a mountain, and sometimes she would see the waves rising high above her, all that within moments and in succession. She kept saying to herself, "You said the truth, O' Messenger of Allah!"

O' the Messenger! May peace and blessings of Allah be upon you! You did not see what you prophesied with your eyes, neither did you study that in a book and you did not receive the knowledge of that from a scholar or a teacher! Glorified be He Who taught you the knowledge of the earlier and later generations! Glory be to the One Who made you said the truth and the clear word!

The ships arrived at the Cyprus coasts. The soldiers surged out, unloaded their luggage and got ready for the war after they had defeated a Roman guarding boat that accosted them on their way. Then they started planning how to creep into the heart of the island.

Dear reader, this is where the story ends with Umm Ḥarâm!

From Madeenah to different parts of Ḥijaz, to Syria, Palestine, Egypt and then back to Syria; and from there to Cyprus. It was a life full of thrilling events — an extensive life full of long journeys. It started with a testimony that none has the right to be worshipped except Allah and the Muhammad is the Messenger of Allah and ends with martyrdom in the way of Allah! It was life that started with *Shahâdah* and ended with *Shahâdah* (martyrdom). What a beautiful life and what an excellent death!!

While she was in Cyprus, Umm Ḥarâm was put an animal to ride. The horse shied and was extremely frightened. It then jumped violently. Umm Ḥarâm fell off it and died shortly thereafter while wearing a smile. She was buried where she fell. May Allah be pleased with her and please her!

Today, centuries after this memorable event, the grave of Umm Ḥarâm, the righteous and martyred Muslim woman, still stands in the land of Cyprus for all to see. There is a mosque nearby testifying that Umm Ḥarâm was really one of the first. And the Messenger of Allah, peace and blessing of Allah be upon him said the truth!

Fâṭimah bint al-Khaṭṭâb

May Allah be pleased with her!

Fâṭimah bint al-Khaṭṭâb (ﷺ) narrated that she heard the Messenger of Allah (ﷺ) saying, "My Ummah shall continue to be blessed as long as the love of this world has not prevailed among them, and as long as there is no prevalence of corrupt scholars, ignorant reciters of the Qur'an and tyrants. If all that prevails among them, I fear that Allah may include them all in punishment."

One of the excellent qualities of Fâṭimah bint al-Khaṭṭâb is that her story is always mentioned whenever the story of her brother, 'Umar's Islam is narrated. Whenever the name of her husband — Sa'eed ibn Zayd (ﷺ), a great Companion and one of the ten who were given the glad tiding of Paradise — is mentioned, her name is also mentioned.

Also whenever the name of Khabâb ibn al-Aratt — the great Companion, famous reciter and teacher — is mentioned, her name also features. And each time *Soorah Ṭa Ha* is recited, Fâṭimah bint al-Khaṭṭâb is remembered. It brings to memory that perfect harmony that existed between the recitation of that *soorah* and her courage and bravery that mysteriously changed 'Umar's Satanic anger into the acceptance of *Eemân* and certainty through the grace of Allah, and then the Prophet's invocation: "O' Allah, strengthen Islam with the one who is dearer to You of the two 'Umars: 'Umar ibn al-Khaṭṭâb and 'Amr ibn Hishâm[64]."

[64] He is the one known as Abu Jahl.

The background of her being around the Messenger of Allah (ﷺ) necessitates that we make backtrack a little bit into the annals of history in order to understand the foundations upon which one of the greatest early households of Islam in Makkah was built.

Zayd ibn 'Amr ibn Nufayl, Sa'eed's father was the root from which this towering, luxuriant, blooming and fruitful branch originated from.

During pre-Islamic era, he was not upon the way of Quraysh, for he drew for himself a straight path that kept him away from all Quraysh's reprehensible beliefs and conducts.

Asmâ' bint Abu Bakr said that she saw Zayd ibn 'Amr ibn Nawfal reclining on with his back on the Ka'bah saying, "O' Quraysh, by Him Who holds my soul in His Hand! None from among you is upon the religion of Ibraheem except me."[65]

Bukhari, an-Nasâ'i and al-Baghawi also reported that Zayd used to save the new-born baby girls from being buried alive and he would tell whoever wanted to kill his daughter, "Do not kill her, I would pay the expenses of raising her."

Ibn Isḥâq added: And he would say, "O' Allah, if I had known the dearest face to You, I would have worshipped You through it. But I do not know. He would then prostrate upon his palm."

Moosâ ibn 'Uqbah said in *al-Maghâzi*: "I heard one of those I am pleased with saying that Zayd ibn 'Amr used to reproach the Quraysh for slaughtering animals for others beside Allah."

Bukhari reported on the authority of Sâlim ibn 'Abdullâh ibn 'Umar who narrated from his father that he said: "Zayd ibn 'Amr went to Syria asking about the (true) religion. The Jewish and

[65] Reported by Ibn Isḥâq on the authority of Hishâm ibn 'Urwah from his father from Asmâ'.

Christian scholars informed him that the (true) religion is the religion of Ibraheem. And Zayd was neither a Jew nor a Christian. He held up his hand and said, 'O' Allah, I make You my witness that I am upon the religion of Ibraheem.' "

Usâmah ibn Zayd narrated that his father said: "I went out with Allah's Messenger (ﷺ) on a hot day in Makkah while I was riding behind him. We met Zayd ibn 'Amr and the Messenger of Allah (ﷺ) told him, 'Why am I seeing your people preceding you to Islam?' Zayd said, 'It is because of (embracing) this religion that I set out.' "

He also narrated the hadith about his famous meeting with the Jew who told him: "Do not follow our religion lest you have a share of Allah's wrath", and his meeting with the Christian who told him, "Do not follow our religion lest you have a share of the curse of Allah". The end of the hadith reads that the Jew and the Christian told him: "What you are looking for has already emerged in your country. Allah has sent a Prophet whose star is already out. So all those you have seen are upon an error." Zayd said, "I then returned and I did not notice anything."[66]

Al-Fâkihi reported on the authority of 'Âmir ibn Rabee'ah who said: "I met Zayd ibn 'Amr while he was outside Makkah heading for Ḥirâ' and he said, ' 'Âmir, I have parted ways with my people and followed the religion of Ibraheem and Ismâ'eel. Ibraheem used to pray facing this house (meaning the Ka'bah). And I am expecting a Prophet from the descendants of Ismâ'eel and then from the children of 'Abdul-Muṭṭalib. I do not think that I will remain alive till his emergence so that I can believe in him and testify to his truthfulness and that he is really a Prophet.' "

'Âmir added: "When I embraced Islam, I conveyed his salutation to the Prophet (ﷺ). He returned the salutation and invoked

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[66] Reported by Abu Ya'lâ, ar-Rawyâni and al-Ḥâkim.

Allah to bless him. He then said, 'I saw him in Paradise dragging his coat tails.'"

Al-Baghawi reported on the authority of Ibn 'Umar who said that Sa'eed ibn Zayd and 'Umar asked the Messenger of Allah (ﷺ) as to whether it was permissible to invoke Allah's forgiveness for Zayd ibn 'Amr and he answered in the affirmative.

Aṭ-Ṭayâlisi reported in his *Musnad* that Sa'eed ibn Zayd asked the Prophet (ﷺ): "My father is as you have already seen and been informed. Can I ask Allah to forgive him?" The Prophet (ﷺ) said, "Yes, and he will be resurrected on the Day of Resurrection as a nation in himself."

It is from this pleasant and noble origin that Sa'eed emerged as a pure jewel.

He was one of the forefront men who were sincere to Allah and sacrificed their souls and wealth in the way of Allah, seeking His pleasure.

Fâṭimah bint al-Khaṭṭâb had a pure heart that was free from the filth and deviations of the age of ignorance. Her purity met with Sa'eed's and then the two noble elements were joined together in a marriage that gave birth to a pure Islamic home and untainted seed of *Eemân* and that in turn, produced ripe fruits.

It is enough an honour and glory for her and her husband, that Allah make them the cause of 'Umar's acceptance of Islam. Allah guides whomever He wants to the straight path.

We are not going to repeat the story, but we have to give attention to some points so that we can understand the meanings and goals and take guidance from them. This is because 'Umar's Islam is not an ordinary event that can be overshadowed by the course of *Da'wah*. It was rather like a vibrating tremor.

He accepted Islam few days after Ḥamzah (the Prophet's uncle) did so. Some historians strongly believed that it was three days after Ḥamzah's Islam and others opined that it was a little more than three days.

When someone has cardiac ailment which causes the heart to stop functioning or pulsating, he is given electrifying jolts of, sometimes, high frequencies in an attempt to bring back the heart beats and blood circulation into the body. Sometimes, the attempt succeeds and sometimes it fails leading to the patient's death. This is because; in the latter case, the situation must have reached a hopeless state.

In our view, 'Umar and Ḥamzah's embrace of Islam was a kind of electrifying jolts on the heart of the Quraysh that failed to pulsate with good and understanding of the truth and that failed to awaken from its forgetfulness.

Indeed, Ḥamzah's embrace of Islam as well as 'Umar's had shaken the Quraysh; but the satanic jolt that had taken root in the deepness of their hearts allowed them nothing increase in disbelief, aversion, misguidance and evil.

'Umar was sitting down in the company of some Qurayshi chiefs chatting away in the courtyard of the Ka'bah. They were troubled with the spread of Muhammad's call, the increase in the rank of his followers and their steadfastness and audacity in making fool of the Qurayshi idols like al-Lât, al-'Uzzâ, al-Manât and others.

'Umar became extremely enraged. He stood up from the gathering and decided then and there to kill Muhammad (ﷺ) and spare the Quraysh the embarrassment that his religion had caused them and the havoc it had wreaked upon their unity where members of the same family had become disunited.

On his way to the Prophet's place, a man from Bani Makhzoom met him and perceived the rage in his face. He asked

'Umar, "Where are you going?" 'Umar answered, "To Muhammad ibn 'Abdullâh! I want to kill him and free the Arabs from his trial!"

The man then told him, "Do you think that the clan of 'Abd Manâf would leave you alone if you kill him? Put your own house in order first!"

'Umar asked in utter amazement and extreme rage, "What do you mean and whom do you mean?"

The man answered, "Your sister, Fâṭimah and your brother-in-law, Sa'eed ibn Zayd. They have followed Muhammad!"

'Umar then said, "Are you sure? Woe unto them from me!"

He changed his direction and headed for the house of his sister, Fâṭimah, holding the handle of his sword raging like a furious bull and roaring like a lion, while the scum has formed on his lips.

Until that moment, the call to Islam was characterised with secrecy except for a few Companions who used to pronounce their Islam openly like Abu Bakr, the young 'Ali, Sa'd ibn Abu Waqqâṣ and az-Zubayr ibn al-'Awwâm — may Allah be pleased with all of them. The Messenger of Allah adopted the policy of secrecy in order to protect the faith, safeguard the lives of the new Muslims and prevent anything that could impede the progress of *Da'wah*. This is a necessary arrangement for the success of the movement.

Or the believers should migrate with their religion away from the place of confrontation — as those who migrated to Abyssinia did — until Allah accomplishes a matter already destined, and Allah is Predominant over His affair.

The Messenger of Allah (ﷺ) has Companions and followers whom he chose to be the link between himself and the Muslims. These Companions served as a link between the head of the mission and the main body of the Muslims, conveying to them whatever was

being revealed of the verses of the Qur'an and teaching them, guiding them, reminding them of Allah and conveying to them the Prophet's instructions.

One of these conveyers was Khabâb ibn al-Aratt. He was the one in charge of contacting Sa'eed and Fâṭimah. He would get information from the Messenger of Allah (ﷺ) and come to them secretly to teach them what he had learned.

'Umar arrived at the house of his sister and brother-in-law. At the entrance, he heard some murmuring but could not recognise its wordings properly. He violently knocked at the door and shouted!

Khabâb quickly ran into hiding in a corner of the house. Fâṭimah hide the script they were reading and her husband rushed to open the door for 'Umar. They have all realised that it was 'Umar, and that his violent knocking at the door and the echo of his voice were signs of an imminent danger and confrontation.

He asked, "What is this murmuring I was hearing?"

They denied that there was any murmuring.

He then addressed them harshly and threatened them of terrible consequences if it was true that they had followed Muhammad (ﷺ) his religion.

It was there and then that his sister, Fâṭimah confronted him boldly and said it loud and clear without any fear that she and her husband had accepted Islam and testified that there is no deity worthy of being worshipped but Allah and that Muhammad is the Messenger of Allah!

All of a sudden, 'Umar pounced on Sa'eed and thrown him on the floor. When Fâṭimah dashed forward to defend her husband 'Umar gave her a brutal slap on her face that she started bleeding.

It was the sight of the wrongfully shed blood that served as the ray of light that illuminated 'Umar's heart, removed the screen from his eye and the stain that had covered his heart.

He moved to Sa'eed and lifted him off the floor and moved to his sister Fâṭimah and wiped the blood off her face.

On one hand, 'Umar was bewildered by his sister's and her husband's insistence upon the religion of Islam, come what may. On the other, he emotionally metamorphosed into a positive human being, with sense of good awakened in his innerself.

He then started talking to his sister and her husband in a friendly way until she brought out the script that contained the beginning of *Soorah Ṭa Ha.*[67]

When 'Umar wanted to read it, she prevented him and asked him to cleanse himself first and have a wash. He quickly did as she requested.

Fâṭimah's brave and courageous stand, the spirited manner in which she faced the confrontation and the purity of her soul and conscience revealed to us her strong personality, especially when we know that the other side of the confrontation is 'Umar ibn al-Khaṭṭâb.

'Umar read the clear verses of the Book of Allah. It was as if he had heard something similar somewhere before and turned away from it or that he did not understand its meaning because his heart was then sealed from the truth.

Now, he was voluntarily reading the verses and reflecting upon their meanings.

Though we did say earlier that the ray of light that illuminated the heart of 'Umar was the human sentiment that he felt within

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[67] *Soorah* 20 of the Glorious Qur'an.

himself when he saw the blood covering the face of his sister, Fâṭimah, we can now confidently say that it was the noble Qur'an with its clear verses that completely transformed him and turned him into an upright man.

'Umar spoke, and the first word he uttered was, "Where is Muhammad?"

Fâṭimah and Sa'eed felt some fear within themselves, believing that 'Umar was still insistent on harming the Prophet (ﷺ). But 'Umar allayed their fear and announced to them that he only wanted to embrace Islam in his presence. They then told him that the Prophet (ﷺ) was in the House of Arqam at Ṣafâ.

It was then that Khabâb came out of hiding and told 'Umar, "Rejoice, O' 'Umar! You have been blessed with the Prophet's invocation. I heard him invoking Allah to strengthen Islam with you."

This increased 'Umar in confidence and he felt happier. His sister who, for a long time, had been wishing for his guidance so that he could help the Muslims was also extremely happy.

Here, many people would think that Khabâb's running into hiding was as a result of fear. This was the impression of many. Nothing is further from the truth.

The reason for Khabâb's going into hiding away from 'Umar was not out of fear for his own life. It was rather to avoid revealing the secret that was then a fundamental factor in *da'wah* work. This is the only probable interpretation for this incidence because the personality of Khabâb that was splendidly influenced by his Islam and *Eemân* could not have allowed him to fear anyone besides Allah, the Exalted.

The evidence for this is what al-Bâroodi reported that Khabâb was the sixth person to accept Islam and that he was the first person

to proclaim his Islam in the public. He was severely punished for this.[68] How could a person whose quality is this then fear anyone besides Allah?

It was therefore from the house of Fâṭimah and Sa'eed that 'Umar emerged, and what an emergence!

It is an emergence that left its mark, since that day, on the course of the movement of Islamic mission from the time of the Messenger of Allah and beyond. This emergence of 'Umar was and is still remembered for generations and until Allah shall inherit the earth and all that is therein.

'Umar came to the House of Arqam and knocked on the door. One of the present Companions looked through a crack and came back terrified and worried saying, "Messenger of Allah, it is the son of al-Khaṭṭâb!"

The Messenger of Allah (ﷺ) smiled and said, "Be calm! 'Umar has come to you with the blaze of Islam shinning between his eyes!"

Allâhu Akbar! The Messenger of Allah (ﷺ) was saying this though he had not yet seen 'Umar!

Indeed, the Messenger of Allah (ﷺ) was seeing things with the light of Prophethood and sincere invocation that resulted in truthful acceptance. Allah (ﷻ) says:

﴿وَإِذَا سَأَلَكَ عِبَادِى عَنِّى فَإِنِّى قَرِيبٌ أُجِيبُ دَعْوَةَ ٱلدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا۟ لِى وَلْيُؤْمِنُوا۟ بِى لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾﴾ (سورة البقرة: ١٨٦)

﴿And when My slaves ask you [O' Muhammad] concerning Me, then [answer them], I am indeed near [to them by My Knowledge]. I respond to the invocations of the supplicant when he calls on Me

[68] *Al-Iṣâbah*, vol. 1, p. 416.

[without any mediator or intercessor]. So let them obey Me and believe in Me, so that they may be led aright.》 *(Qur'an 2: 186)*

The Prophet (ﷺ) called on Allah and Allah answered his invocation. He invoked Allah for 'Umar's acceptance of Islam and acceptance soon came from Allah, the All-Powerful, Most-Beneficent.

The Messenger of Allah (ﷺ) then commanded that the door be opened for 'Umar.

When the door was opened, the Messenger of Allah (ﷺ) advanced towards 'Umar while all those who were present moved back. He grabbed 'Umar with the collars of his garment, pulled him strongly and then said, "O' son of al-Khaṭṭâb! What are you waiting for? It is high time you embraced Islam!"

And 'Umar spoke and he said, "I testify that there is no deity worthy of being worshipped except Allah and that you, Muhammad, are the Messenger of Allah!"

The Muslims who were present there raised their voice in a *takbeer* that resonated throughout the house and whose echo reached those who were at the Ka'bah.

'Umar's Islam was a victory for the Muslims! Allah strengthened him with Islam and strengthened Islam with him.

With Umar's acceptance of Islam, the call of Islam came out of the secrecy into the public and Allah made a distinction between the truth and falsehood. The Messenger of Allah (ﷺ) then titled him *al-Fârooq*, and gave him the nickname, *Abu Ḥafṣ*.

May Allah be pleased with Fâṭimah bint al-Khaṭṭâb and please her! She was indeed Islam's key to 'Umar's heart. Her house was the starting point of his reversion to the truth and guidance.

Unto Allah belongs the disposal of all affairs, and His is the favour at all times.

Umm Manee', Asmâ' bint 'Amr

May Allah be pleased with her!

I do not know why the scholars of *Seerah* and historians do not give Umm Manee', Asmâ' bint 'Amr her due mention in their discussions and throw lights on her personality?

Perhaps they were greatly attracted by the personality of her friend and Companion on the day of the greatest 'Aqabah, Umm 'Ammârah whose personality captivated their thoughts and feelings. This captivation led to their discussion of every detail of her life.

They had the right to do so for the life of Umm 'Ammârah was full what can captivate the mind and the heart together.

However, it is a historical distortion and negligence of the rights of Umm Manee' not to mention her among the female Companions who were around the Messenger of Allah (ﷺ), either personally or through someone else who stood in for them in their great capacity.

Umm Manee' was the second woman among the Anṣâri delegates who came from Yathrib (that was to be known later as Madeenah) to Makkah to pledge allegiance to the Messenger of Allah (ﷺ).

She suffered the hardships of the journey and bored all that with patience because she was driven by her love for Allah and His Messenger (ﷺ) and her yearning to meet her beloved Muhammad and listen to him.

She embraced Islam before she left Yathrib and her soul was filled with the splendour of this pure religion. She used to listen to Muṣ'ab ibn 'Umayr or those who narrated from him. She was therefore emotionally prepared to receive the knowledge in its pristine form and far from the filth of ignorance and idolatry.

When the announcer of the journey announced, she quickly responded and joined the ranks of those travelling to Makkah with happiness and joy. She was one of the two Anṣâri women who witnessed this great pledge that was the turning point in the cause of *Da'wah*. It was the will of Allah to make Madeenah and its inhabitants the first battalion of Islam, its first fortifying armoury and the base from which the religion spread to all over the world in a manner unparalleled in human history.

It is therefore a crime against the important event of the Pledge of 'Aqabah and against those who participated in it not to give them their deserved right in mentioning individually or to just make a passing and slight mentioning of a personality like Umm Manee'.

In *al-Iṣâbah*, Ibn Ḥajar wrote:

"Umm Manee' is the mother of Shubâth. Some say her name is Asmâ' bint 'Amr. Ibn Sa'd reported on the authority of al-Wâqidi who also narrated with his chain of transmission reaching Umm 'Ammârah that she said, 'Men where shaking the hand of the Messenger of Allah (ﷺ) on the night of al-'Aqabah while al-'Abbâs was holding the Prophet's hand. When it was my turn and that of Umm Manee', my husband, 'Arabah ibn 'Amr said, 'O' Messenger of Allah, these are two women who came with us and they also want to pledge their allegiance to you.' The Messenger of Allah (ﷺ) responded, 'I have accepted your pledge. I do not shake women's hands.' "

Ibn Sa'd also said that Umm Manee' attended the Pledge of 'Aqabah

in the company of her husband Khadeej ibn Salâmah, and that she also witnessed the Battle of Khaybar."[69] Ibn Ḥajar also mentioned the lineage of Asmâ' bint 'Amr and said that she was known as Umm Manee'.[70]

Ibn Isḥâq reported, with a sound isnad, on the authority of Ka'b ibn Mâlik that Umm Manee' was one of the seventy people who witnessed the Pledge of 'Aqabah.

Umm Manee' witnessed the Pledge of 'Aqabah along with the honourable Companion Mu'âdh ibn Jabal. Likewise, she witnessed some wars that Muslims fought with their enemy and participated in activities that involved women Companions like giving first aid, treating the wounded, giving water to the thirsty, preparing food and other activities that the then circumstances could permit.

Perhaps, Ibn Ḥajar's mentioning of her participation in the campaign of Khaybar and the fact that the Messenger of Allah (ﷺ) gave her a share of the booty of that campaign indicated that she had participated in previous wars. For, Umm Manee', who was one of the witnesses of the first Pledge, would not shirk her responsibilities. She would rather carry them out selflessly.

If some aspects of Umm Manee's life were clouded or overlooked, this is made up for by the personality of her son, Mu'âdh ibn Jabal. It is enough a glory for her to give to Islam, at its first emergence, one of the most unique and outstanding Companions, Mu'âdh ibn Jabal.

Therefore, it is Umm Manee's right upon us to throw some lights on the personality of her son, Mu'âdh, without any exaggeration or going out of the point.

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[69] *Al-Iṣâbah*, vol. 4, p. 477.
[70] Ibid, vol. 4, p. 225.

Ibn Ḥajar has the following to say about Mu'âdh:

"He was the leader and the authority in the knowledge of the lawful and unlawful."[71]

Abu Idrees al-Khawlâni said of him:

"He was fair-complexioned and handsome. He had sparkling teeth and dark eyes."

Ka'b ibn Mâlik said: "He was a young handsome man; one of the best youth of his clan."

Al-Wâqidi said: "He was one of the most handsome men. He witnessed all the battles and he narrated hadiths from the Prophet (ﷺ)."

Some of those who narrated hadiths from him are: 'Abdullâh ibn 'Abbâs, Ibn 'Ady, Ibn Abi Awfâ al-Ash'ari, 'Abdur-Raḥmân ibn Samurah and Jâbir ibn Anas.

He participated in the battle of Badr while he was twenty-one years old.

The Messenger of Allah (ﷺ) appointed him as the governor of Yemen, and the hadith regarding this is in *Ṣaḥeeḥ al-Bukhâri* on the authority of Ibn 'Abbâs.

Saif said on the authority of 'Ubayd ibn Ṣakhr who reported that the Messenger of Allah (ﷺ) told Mu'âdh when he was sending him to Yemen:

"Indeed, I realized the affliction that you have suffered because of this religion and the debts that you have incurred. Gifts are therefore made lawful for you. If you are presented with a gift, you can take it."

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[71] *Al-Iṣâbah* vol. 3, p. 406.

So when he came back from Yemen, he had with him thirty heads of animals that were presented to him as gifts.

Saif also reported that the Prophet (ﷺ) told him when he was bidding him farewell:

"May Allah protect you from your front, your rear, your right, your left, your above and your beneath. May He guard you against the evils of men and Jinn."

Abu Dawood reported on the authority of Mu'âdh that he said: "The Prophet (ﷺ) told me, 'I love you'."

Anas ibn Mâlik also counted him among those who compiled the Qur'an during the time of Allah's Messenger (ﷺ).

'Abdullâh ibn 'Amr narrated that the Messenger of Allah (ﷺ) said: "Learn how to recite the Qur'an from four men." And he counted Mu'âdh among them.

Masrooq said:

"We were with 'Abdullâh ibn Mas'ood. And he told us Mu'âdh was a comprehensive leader and devoutly obedient to Allah. Farwah (one of those present) then said, 'I forgot!' 'Abdullâh ibn Mas'ood retorted, 'I did not forget. We used to liken him to (Prophet) Ibraheem (ﷺ)'."

Abu Nu'aym said about Mu'âdh:

"He was leader of the jurists and treasure of the scholars. He witnessed the Pledge of 'Aqabah, the battle of Badr and other campaigns. He was one of the best Anṣâri youths in terms of forbearance, gentleness, modesty and generosity. He was very handsome. 'Umar, Abu Qatâdah, 'Abdur-Raḥmân ibn Samurah are some of the Companions who narrated hadith from him."

Ibn Ka'b and Ibn Mâlik said:

"Mu'âdh was a handsome and magnanimous young man. He did not ask Allah for anything except that He granted it."

Abu Sufiyân narrated that some of his teachers narrated a story in which 'Umar was reported to have said: "Women were unable to give birth to the like of Mu'âdh. If it had not been because of Mu'âdh, 'Umar would have perished."

At-Tirmidhi reported on the authority of Anas that the Prophet (ﷺ) said: "The most knowledgeable of them concerning the lawful and lawful is Mu'âdh."

Ibn Abu Shaybah and Ibn 'Asâkir reported on the authority of Abu 'Awn ath-Thaqafi that the Messenger of Allah said: "Mu'âdh will come on the Day of Resurrection with a step ahead of other people."

Ibn Sa'd also reported in his *Ṭabaqât* with a disconnected chain of transmission that when the Messenger of Allah (ﷺ) sent Mu'âdh to the people of Yemen as their governor he wrote to them: "I am sending to you the best of my family."

Mu'âdh has many more virtues.

He arrived from Yemen during the caliphate of Abu Bakr (رضي الله عنه), and he died during the spread of plague in Syria in the year 17 A.H. or shortly after, according to the opinion of most scholars. He was aged thirty-four.

Dear reader, the above are just spotlights on the personality of Mu'âdh ibn Jabal. We, as well as history, owe him more. The spotlights are just examples of Allah's favour upon him in terms of physique, manners, abundance knowledge, wisdom and intellectual alertness.

In conclusion, I would like to ponder a little on the saying of 'Umar, "Women were unable to give birth to the like of Mu'âdh!"

The belly that bore Mu'âdh was that of Umm Manee'!

The breasts from which Mu'âdh suckled milk were that of Umm Manee'!

The arms that gently and affectionately cuddled him were that of Umm Manee'!

The heart that had love and compassion for him was that of Umm Manee'!

The tongue that taught him how to speak and that instructed him was that of Umm Manee'!

Indeed, all meanings of motherhood were abundant in her, as an ability to understand and comprehend was resplendent in him. It was the combination of these that made Mu'âdh a unique man, the like of whom is very uncommon among men.

The favour in all this belongs to Allah alone.

Umm Manee's being around the Messenger (ﷺ) started from when she travelled to Makkah to pledge her allegiance, to her participation in his campaigns within the context of what is permissible for women in Islam and her presentation of her son Mu'âdh as one of the greatest servants of Islam. All this earned her a closeness to the Messenger of Allah (ﷺ) ; and this is enough a merit and virtue for her!

We pray that Allah honour the abode of Umm Manee', reward her with the best and make us join her in the company of His righteous servants.

Al-Khansâ' — Tamâḍur bint 'Amr ibn Shareed

May Allah be pleased with her!

"Hey! *Khanâs*!"

That was how the Prophet (ﷺ) hailed Khansâ' and encouraged her to recite more poems!

This word 'hey' indicates an encouragement to give more, while the word *Khanâs* which is a shortening of her name *Khansâ'* indicates the Prophet's desire to hear more from her. This is exactly similar to how the Prophet (ﷺ) fondly addressed 'Â'ishah when he would call her *'Â'ish*.

The Messenger of Allah did not use to compose poetry but as an Arab he naturally loved refined and truthful poetry that is far from exaggeration and triviality in words and meanings.

Indeed, he had Companions who are distinguished poets and he did not use to discourage them from reciting their poetry, especially since they had adopted a new method in which there was no foolishness or straying, that characterised the poetry of the time of ignorance.

One of these distinguished poets is Ḥassân ibn Thâbit who devoted his poetry for the defence of Islam and the Prophet (ﷺ) and support of the truth. He was so popular in this regard that he was conferred with the highest and the noblest title: 'The Messenger's Poet'.

It was reported that he once wanted to satirize the Quraysh and refute their poets' false accusations against the Muslims after the Battle of Badr. The Messenger of Allah (ﷺ) asked him: "How can you satirize them while I am one of them?" Ḥassân said, "I will thread my way through them (with my satire) as a hair is carefully removed from the dough!!!" The Prophet (ﷺ) then said, "Say (what you have to say of poetry), may the Holy Spirit support you!"

The Messenger of Allah (ﷺ) knew and appreciated the positive impacts that poetry makes on minds. Therefore, he allowed Ḥassân, Ka'b ibn Mâlik and 'Abdullâh ibn Rawâḥah to make an excellent use of their accurate and unfailing weapons in the battle between truth and falsehood.

It was also reported that 'Abdullâh ibn Rawâḥah recited a poem in the presence of Allah's Messenger (ﷺ) during 'Umrah al-Qaḍâ' when he was about to enter Makkah. He was reported to have recited among other things what means:

"O' children of disbelievers! Keep off his (meaning the Prophet) way;
Today we are going to strike so hard that head will be removed from its base and a man will be frightened away from his friend!
We are the ones who fought you over the interpretation of its meaning (i.e. the Qur'an); as we have fought you over its revelation!
Allah has revealed in His Book that the best way to die is to be killed in His cause!
O' Allah! I believe in the Prince (with whom You sent the Book), and I believe that the only true way is to accept him!"

When 'Umar heard this, he flew into a rage and wanted to stop Ḥassân from reciting more poems. He rebuked him saying, "O' son of Rawâḥah, are you reciting poems in the presence of Allah's Messenger and in the sanctuary of Allah?!"

But the Prophet (ﷺ) replied him, "Leave him alone, 'Umar. For his poems hurt the disbelievers more than the sprays of arrows."

Now back to al-Khansâ'!

Who is al-Khansâ' and what did her being around the Messenger of Allah mean?

Al-Khansâ' belonged to the tribe of Banu Sulaym. She was extremely beautiful, well-mannered and very eloquent. She started reciting poems very early in her life. Initially, she did not use to say more than two or three lines of poetry but it was her sorrow over the death of her brother Ṣakhr that brought out her innate talent to recite long poetry. So she recited long, emotional and extremely stylish poems to eulogize him and her other brother, Mu'âwiyah.

It is a consensus of the scholars of poetry that no woman ever attained the status of al-Khansâ' in poetry, neither before her nor after her.

In her eulogy for her brother she said what means:

"O' my eyes, shed tears generously! Will you not weep for Ṣakhr, the generous?!
Will you not shed tears for the audacious, tall and handsome young man who possessed, qualities of leadership and lead his people?!"

Al-Khansâ' came to Madeenah along with a delegation from Banu Sulaym. She embraced Islam and became a good Muslimah. She pledged her allegiance and she remained truthful to it. The Messenger of Allah (ﷺ) heard her poem and asked her to recite more, as it has been mentioned earlier. He loved her poem and addressed her warmly.

That was the first manifestation of her being around the Messenger.

Al-Khansâ' was of the noblest plants in terms of origin, growth and fruits. Her nobility in these aspects reached its peak on

the day of the Battle of Qâdisiyah.

It was on this great day of Islamic conquest that al-Khansâ' attained prominence as one of the unparalleled Muslim ladies.

This prominence revolved around two things: her admonition for her four *Mujâhideen* sons; and her statement after the martyrdom of them all!

O' mothers of today! O' Muslim ladies! This is a great model for you. Perhaps, this will make you go back to the reality of your roles in life and your responsibility in building the true Muslim family and Ummah.

Ibn 'Abdul-Barr reported in his book *al-Istee'âb*:[72]

"Al-Khansâ' bint 'Amr witnessed the battle of Qâdisiyah with her four sons. She addressed them on the eve of the battle and said, 'My sons! You embraced Islam and migrated willingly. By Allah besides Whom there is no other deity worthy of being worshipped, you are all sons of one man as you are sons of one woman. I have never cheated on your father. Never have I brought disgrace upon your uncle, disparaged your esteem or altered your lineage. You know the great and abundance reward that Allah has set aside for the Muslims who fight against the disbelievers. Know that the everlasting abode is better than this transient one. Allah (ﷻ) says:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱصْبِرُوا۟ وَصَابِرُوا۟ وَرَابِطُوا۟ وَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٢٠٠﴾﴾ (سورة آل عمران: ٢٠٠)

﴿O' you who believe! Endure and be more patient [than your enemy], and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allah, so that

72 *Al-Istee'âb*, vol. 4, p. 288.

you may be successful.﴿ *(Qur'an 3: 200)*

When you wake up tomorrow morning sound and healthy by Allah's leave, go and fight against your enemy with sure understanding and seek Allah's help over His enemies. When you see that the war has become tense, engage yourselves in the fight gallantly and resiliently that you may attain treasures and honour in the Abode of Eternity.' "

After this statement of al-Khansâ', I or any other creature, for that matter, has nothing better to say! Her statement is beyond any comments as it is amply comprehensive.

The narrator proceeds:

"So her sons left having accepted her admonition and determined to implement her words. When the morning came, they set out on to the battlefield early and they all fought gallantly and courageously until they were martyred one after another.

And the news of their martyrdom came to al-Khansâ'! But what did she say?

Here is where the greatness of this woman manifested most. When she heard this news, she forgot her poetry, her beauty, her place among her people and all any other thing. She remembered nothing but elevation to the peak of glory and the greatness of Islam and *Eemân*. She (ﷺ) said, 'All praise is due to Allah Who honoured me with their martyrdom. And I hope that my Lord will make me join them in the Abode of His Mercy!' "

It is noteworthy to add that the commander of the faithful, 'Umar ibn al-Khaṭṭâb used to give al-Khansâ' the entitlement of her four martyred sons, two hundred dirhams annually, in the name of each of them, until she died.

May Allah have mercy on al-Khansâ', the poetess! May Allah be pleased with this believing and patient lady!

Shaymâ', The Prophet's Foster Sister

"O' our Lord! Keep Muhammad alive for us so that I can see him become adolescent, then a leader.
Suppress his enemies and those who are envious of him, and give him an everlasting glory!"

The above is a poetic supplication that Shaymâ' used to sing for little Muhammad (ﷺ) whenever she held him while he was being wet-nursed at Banu Sa'd's. Shaymâ' would help her mother in doing the household chores or in the fields. All that was before the Messenger (ﷺ) started walking.

At that time, Shaymâ' was about four or five years old. She was somewhat old enough to observe the change in the condition of her family from poverty and want to comfort and abundance, and from hardship to ease. She realized that this change was caused by the blessing of this young boy who was brought to their midst. So this poetic supplication spontaneously flowed from her tongue.[73]

A report had it that whenever Abu 'Urwah al-Azdi repeated the song he would say, "How excellent is Allah's response to her supplication!"

Shaymâ' or Shamâ' is the nickname of this lady that overshadowed her real name. Ibn 'Abdul-Barr mentioned that her real name is Ḥadhdhâqah.[74]

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[73] Muhammad ibn Mu'allâ al-Azdi mentioned this in his book, *at-Tarqees*.

[74] See: *al-Istee'âb* vol. 1, p. 605.

Ibn Isḥâq reported that the Prophet's foster siblings are four: 'Abdullâh, Aniyah, Ḥudhâfah of Banu Ḥârith and Ḥadhdhâqah, popularly known as Shaymâ'.

For the four years which the Messenger of Allah (ﷺ) spent at Banu Sa'd's, the life of al-Ḥârith's family took a dramatic transformation. The personality of the Messenger (ﷺ) was undoubtedly the axis around which these changes revolved.

But there is a very delicate question concerning the family of Ḥaleemah, the Prophet's foster mother:

Why had the family not hastened to embrace Islam after Muhammad's Prophethood either in Makkah before Hijrah or in Madeenah after Hijrah, despite the fact that she knew many of the Prophet's stories? Why had she not rushed to Muhammad (ﷺ) in whose childhood she saw things which she had never seen in other children, of blessings and honour, in spite of the great love that was between her family and that noble boy?

Why was the family's embrace of Islam delayed till after the battle of Ḥunayn that took place in the 8th year after Hijrah?

After the conquest of Makkah, the tribes of Ḥawâzin, Thaqeef, Banu Bakr and others converged together to fight against Muhammad (ﷺ). They were seized by the zeal of the time of ignorance and were deluded that they would be the successors of the Quraysh in leadership and that none besides them deserved that enviable position.

They brought together a contingent of more than thirty thousand men and came out in their numbers and weapons and with their women, children and animals, in response to the demand of their leader Mâlik ibn 'Awf.

They converged at the valley of Ḥunayn between Ṭâ'if and Makkah. It was there that the fierce battle took place between these confederates and the Muslims.

Allah (ﷻ) describes this event in the following everlasting words:

﴿ثُمَّ أَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَىٰ رَسُولِهِۦ وَعَلَى ٱلْمُؤْمِنِينَ وَأَنزَلَ جُنُودًا لَّمْ تَرَوْهَا
وَعَذَّبَ ٱلَّذِينَ كَفَرُوا۟ ۚ وَذَٰلِكَ جَزَآءُ ٱلْكَٰفِرِينَ ﴿٢٦﴾ ثُمَّ يَتُوبُ ٱللَّهُ مِنۢ بَعْدِ
ذَٰلِكَ عَلَىٰ مَن يَشَآءُ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٧﴾﴾ (سورة التوبة: ٢٦-٢٧)

﴾Truly Allah has given you victory on many battle fields, and on the Day of Ḥunain [battle] when you rejoiced at your great number, but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight. Then Allah did send down His *Sakeenah* [calmness, tranquillity and reassurance] on the Messenger [Muhammad] and on the believers, and sent down forces [angels] which you saw not, and punished the disbelievers. Such is the recompense of disbelievers. Then after that Allah will accept the repentance of whom He wills. And Allah is Oft-Forgiving, Most Merciful.﴿ *(Qur'an 9: 25-27)*

On that day, some Muslims were proud of their great number and they said, "We can never be outnumbered after this day!" And they failed to attribute victory to the One in Whose Hand are the reins of the heavens and the earth. So they were defeated at the beginning of the battle and they were severely shaken, and most of them were in disarray.

The hero of that tense situation who reclaimed the victory for *Eemân* against disbelief is only one person. He taught people steadfastness upon the truth in spite of all dangers and regardless of whatever the situation may be. The person is the Messenger of Allah (ﷺ), who proclaimed to the people while he was on his mule, *Duldul*:

"I am the Prophet without lying;
I am the son of 'Abdul-Muṭṭalib!"

Horses might sometimes be frightened by the clang of weapons and, as a result, retreat. As for mules, they impetuously dart off to wherever their rider directs them. This is a sign of the courage of the warriors who ride them in battles.

The Messenger (ﷺ) remained steadfast, and some hundreds of his Companions rallied around him and calling one another unto him to fight off the enemy. So Allah supported the believers over their enemy and made them triumphant.

The polytheists scattered in confusion. Many of them were killed or taken captive. And the Muslims got a lot of war spoils.

At Ji'rânah, Shaymâ' — who had set out in the company of her tribe against the Muslims — came seeking permission to see the Messenger of Allah (ﷺ) and hoping to get favour from him.

He allowed her in though he did not recognize her.
She said, "Messenger of Allah, I am your foster sister!"
He said, "How can you prove that?"
She said, "A bite that you bit me on the back while I was placing you on my hip!"

The memory took the Prophet (ﷺ) back to his childhood days and he vividly remembered his days with the tribe of Banu Sa'd in spite of the fact that decades have passed since the event. He confirmed the truthfulness of what Shaymâ' was saying.

The Prophet (ﷺ) was really as his Lord describes him:

﴿لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِٱلْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿١٢٨﴾﴾ (سورة التوبة: ١٢٨)

﴾Verily, there has come unto you a Messenger [Muhammad] from amongst yourselves [i.e. whom you know well]. It grieves him that you should receive any injury or difficulty. He [Muhammad] is anxious over you [to be rightly guided, to repent to Allah, and beg Him to pardon and forgive your sins, in order that you may enter Paradise and be saved from the punishment of the Hell-fire]; for the believers [he is] full of pity, kind, and merciful.﴿ *(Qur'an 9: 128)*

While Shaymâ' was still standing in front of him asking for his amnesty, the Messenger of Allah (ﷺ) spread his garment for her to honour her and he told her, "Come here." And he made her sit down beside himself.

He then told her, "If you like you can stay with me and be always loved and honoured, and if you like I can provide for you and then send you back to your people."

She said confidently, "I want you to provide for me and send me back to my people!"

Here, the puzzle about the delay in the embrace of Islam on the part of the family of Ḥaleemah is now solved.

Obsessive tribalism was a primary factor in the life of the Arabs and in their Bedouin societal setup. Very few of them grew out of this mentality and have themselves released from its yoke and became Muslims. As for the vast majority of them, they were far from liberating themselves from this bondage. There are many proofs on this.

Shaymâ', in spite of her acceptance of Islam, did not want to stay with the Messenger of Allah (ﷺ) and be always loved and honoured. She rather preferred to be given provision and sent back to her people.

Actually, this is what instigated the family, in the first place, to keep its allegiance fanatically to its tribe and Bedouin inclinations.

The roots of Shaymâ's being around the Messenger of Allah (ﷺ) can be traced back to his early childhood days, in an atmosphere full of compassion, love and kindness. She then reaped the fruits of all that when she became old, after many years.

A manifestation of the Prophet's sense of obligation on that great day is what the tribe of Banu Sa'd narrated that the Messenger of Allah (ﷺ), in addition to his honouring of Shaymâ', also gave her a servant called Makḥool, and a maid. Shaymâ' joined both of them together in marriage; and there remain some of their descendants.[75]

May Allah have mercy on Shaymâ' and be pleased with her! May He honour her abode and place of rest!

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[75] Reported by al-Mustaghfiri.

The Prophet's Daughters

Zaynab

Ruqayyah

Umm Kulthoom

Fâṭimah

The Prophet (ﷺ), as a Father!

Then comes the great role, role of Muhammad (ﷺ) as a father!

We have discussed him while talking about the noble women Companions who attained, during the early days of Islam, honour and glory through their embrace of Islam and *Eemân*. These women fulfilled more than what was required of them and, as a result, became model for us and all nations throughout history.

Some of them were mothers of the faithful in the light of Allah's saying, "And his wives are their mothers", thereby attaining the greatest meaning of motherhood.

Though we might notice some stances that slightly affected their femininity in a negative way but did not have any impact on their general excellent morals, that is certainly due to some traits — like jealousy, for instance — that Allah, in His wisdom, created in them.

This jealousy is found in both male and female but it is more pronounced in the female. It emanates from self-centredness. In some cases, this trait can overwhelm all other feelings and lead to horrible consequences for the concerned woman and those who are around her.

But if the jealousy is guarded by the rope of Allah such as *Eemân*, certainty and pure heart, it metamorphoses from a burning log into cold ashes. That was the case with the mothers of believers, may Allah be pleased with them all!

In conclusion of this thesis, we are going to discuss the personalities of his daughters, Zaynab, Ruqayyah, Umm Kulthoom and Fâṭimah, may Allah be pleased with them!

Khadeejah (ﷺ) gave birth to the Prophet's daughters in succession. They are like roses whose calyxes have opened and their fragrance exudes all over the household of the Prophet (ﷺ). They were to the Messenger of Allah like a cool breeze in the night of Qurayshi denial and a shinning smile that kindled hope in the heart and a strong will to proceed on the path.

The Prophet (ﷺ) had been denied the fatherly love and compassion, and motherly affection and care since childhood. His father died while he was in the womb of his mother. When he started recognising things and faces, his mother also died.

This deprivation left its mark on the psych of the Messenger of Allah (ﷺ). So he was very compassionate, extremely soft and tender-hearted.

The goal of the divine training for him was for that promised day, the day of his commission as a Prophet and a Messenger.

Only Allah knows the reason for the death of all the Prophet's male children including the last of them, Ibraheem — born to him by Mâriyah, the Copt - who lived for many months, crawled, talked, laughed, cried and had even started speaking few words.

Allah willed it that Zaynab, Ruqayyah and Umm Kulthoom would die during the lifetime of their father. Even Fâṭimah who survived her father joined him only few months after his death.

Perhaps, the reason for all this is to make the Message, with which he was sent, the only axis.

Dear readers! Pardon me for talking extensively about the Prophet's daughters.

Zaynab the Great

May Allah be pleased with her!

There was a report that al-Akhnas ibn Shareeq came to Abu Jahl, Hishâm ibn al-Mugheerah al-Makhzoomi and asked him: "Abu al-Ḥakam, what is your view about what you heard from Muhammad?"

Abu Jahl responded, "What did I hear from him? We and the children of 'Abd Manâf always vie for nobility. They fed the people and we did the same, they provided for the traveller and we did the same and they gave generously and we did the same. And when we came to each other like two competing horses they then claimed to have a Prophet among them who received revelations from the heaven. But when are we going to attain that? By Allah! We shall never believe in him!"

The Qurayshi's narrow-minded concept of Prophethood is very complex. This emanated from their traditions and flimsiness of their inclination that was mixed with empty clamour and utter superciliousness. They did not realise that the Message, Prophethood and *Da'wah* of Muhammad (ﷺ) are guidance and mercy from Allah to the entire mankind as well as mental and emotional liberation for humanity.

It is this complex ignorance that led some of the Qurayshi people to reject and wage war against this Message throughout the twenty three years of the Prophet's call to the Message of his Lord.

However, this opposition was defeated when Allah permitted His Messenger (ﷺ) to conquer Makkah, purify the Ka'bah, and to destroy the idols and remove their impacts from peoples' hearts and minds. And Allah has full power and control over His Affairs, but most of men know not.

The life of Zaynab (ﷺ) with her husband, Abu al-'Âṣ was a clear manifestation of this struggle.

She was born ten years before her father was commissioned as a Prophet. She was first the issue of the Prophet's marriage to Khadeejah. So she belonged to the noblest parents in the world. Her father, Muhammad ibn 'Abdullâh (ﷺ) is the one Allah sent as a mercy to the mankind. He is the chief of the Prophets and the Seal of the Messengers.

Her mother, Khadeejah is the leader of all females of human race. She was at the peak of lineage, nobility, virtue and knowledge. She was also married to the dearest of Allah's creatures to Him.

Zaynab's growth

She was born to a great Qurayshi scion with a noble and respectable of descent that has no equal in all Arabia. She was well received by an unparalleled, reputable and pure home because she was a product of a happy marriage that was based upon mutual love, sincere affection and great respect.

The honourable father (ﷺ) saw a gentle picture in his beloved wife who compensated him, through her abundant compassion and kindness, for all the hardship of orphanhood he suffered in his childhood.

Also, the great mother, Khadeejah saw a living treasure in her dear husband who dazed her with his beautiful qualities. She therefore opened for him her heart that had been closed to other men because of an unpleasant previous marriage. She then embraced the life anew, full of hope and expectations.

Zaynab, in her first appearance at the house of Prophethood, was a sweet basil that exudes a nice fragrance and overwhelming splendour.

Like other children of noble Arabs, she was given to a wet nurse. And when she had had her share of that, the gracious house of her parents embraced her with great love and affection once again.

When she grew into an adolescent, her mother started training her on how to participate in shouldering domestic responsibilities. She tried to keep her away from childhood frivolities.

While she was still a young girl, Zaynab was, to her younger sister Fâṭimah, a great educator and a caring sister. She would take care of her affairs and play with her. This responsibility became greater after the death of their mother, Khadeejah.

Marriage proposal

When Zaynab was old enough for marriage, her cousin (son of her maternal aunt), Abu al-'Âṣ ibn Rabee' came forward, asking for her hand in marriage. He was very close to his aunt Khadeejah who treated him like her own son and showed love and compassion to him.

Abu al-'Âṣ has seen Zaynab each time he came to Khadeejah's house and he was fascinated by her beauty, pleasant talk, tenderness and good nature.

Zaynab on her part was also comfortable with his presence and loved to listen to his speeches and his jokes. For, he was — despite his young age — one of the leading merchants, a wise reader who commanded the respect of the people and their elders.

That was how the two hearts opened to each other and the feeling of love and affection filled the hearts of both of them.

Abu al-'Âṣ came forward and asked for Zaynab's hand in marriage. The Messenger of Allah (ﷺ) received him well and listened to him attentively but he requested that he be allowed to ask the concerned person.

The Messenger of Allah (ﷺ) visited his daughter Zaynab and told her, "Daughter, your cousin, Abu al-'Âṣ ibn Rabee' is interested in you."

Zaynab kept quiet out of shyness, and she did not utter a word. Her face became red...but beatings of her pure heart and her shutting of her eyes were the best answer.

The Messenger of Allah (ﷺ) smiled and did not repeat the question. He then went back to Abu al-'Âṣ and gave him a congratulatory handshake and supplicated for blessings.

At matrimonial home

At their matrimonial home, Zaynab and her husband, Abu al-'Âṣ enjoyed an extreme happiness and mutual love.

Abu al-'Âṣ, being a trader and a well-placed person among his people, travelled a lot. He would be away in Syria for days and nights making his wife suffer the agony of separation.

Zaynab as mother

Zaynab bore two children for Abu al-'Âṣ, a boy named 'Ali and a girl named Umâmah. This brought the happiness of their household to perfection and the entire household was full of cheerfulness and delight. The two children were the Prophet's first grandchildren.

One day, when Abu al-'Âṣ was on one of his journeys, a great event happened: The Messenger of Allah (ﷺ) was called to Prophethood and was commissioned to deliver a divine message. As did her mother and her sisters, she also followed her father and embraced Islam.

When her husband came back from his journey, she told him of what had happened while he was away. He also heard the same news from the people.

The separation

Abu al-'Âṣ told his beloved wife, Zaynab, "By Allah, I have nothing against your father and nothing is dearer to me than following the same path with you, my dear. But I hate that people should say that I have disappointed my clan by disbelieving in the deities of my ancestors in order to please my wife. Can you please excuse me?" They then embraced each other.

Suddenly, they separated as if a barrier had been erected between them.

On that night, none of them slept. Neither did they sleep on subsequent nights. The atmosphere of their household was filled with anxiety, sorrow and caution. Their bliss had been turned to hell.

It should be noted here that this decision of Abu al-'Âṣ to follow the path of his people was a product of haughtiness of the time of ignorance that had prevailed over many others like him. This arrogance was caused by tribalism and utter superciliousness.

The persevering believer

The disbelievers' persecution of the Messenger of Allah (ﷺ) and the early Muslims became more severe. So he, along with his followers and members of his family were isolated for many years in the alleys of Abu Ṭâlib beside the valley of Abu Qubays. The Quraysh had blockaded them there and prevented anyone from helping them.

During this period, Zaynab was very sad and distressed. She would cry and cry and then resign her fate to Allah hoping that He would one day provide a way out for them.

The Messenger of Allah (ﷺ) experienced much persecution at the hands of the polytheists, especially whenever he went to pray at the Ka'bah in the vicinity of the Sacred Mosque.

Those who persecuted the Muslims the most are a group known as 'the deriders'. Their leader was the notorious Abu Jahl, 'Amr ibn Hishâm, who, one day, said:

"O' Quraysh! Muhammad had brought what you have seen of insulting your house, abusing your deities and disrespecting your ancestors. I am therefore making a covenant to Allah that tomorrow, I will carry a heavy rock and when he prostrates in his prayer, I will crush his head with it. Then if you like you can surrender me to justice or protect me. And members of 'Abd Manâf clan should do whatever they like."

On the following day, the Messenger of Allah (ﷺ) went to perform his prayers as usual and the Quraysh men were there in the vicinity of the Sacred Mosque waiting for what Abu Jahl would do. When the Messenger of Allah (ﷺ) prostrated, Abu Jahl carried the rock and headed for where the Prophet (ﷺ) was praying. When he came close to him, he retreated in defeat and terror. The rock then dropped off his hands. Some men among the Quraysh went to him and asked him, "What's wrong with you, Abu al-Ḥakam?!" He said, "I aimed at doing what I promised you to do, but when I moved close to him a large male camel accosted me. By Allah, I have not seen the like of it. It really wanted to eat me!"

When that was mentioned to the Messenger of Allah (ﷺ) he said, "That was angel Gabriel. If he had moved closer he would have seized him."

After a while, Khadeejah, the loving mother died; and soon after, Abu Ṭâlib, the Prophet's affectionate uncle died.

Then the Quraysh were overwhelmed by their ignorance and polytheism; and they mercilessly persecuted the Prophet (ﷺ) and his followers. Zaynab's heart was severely pained by this new spate of persecution against her father and his Companions.

Migration

Zaynab woke up one morning to hear that the Quraysh were in pursuit of the Messenger of Allah (ﷺ) who had left Makkah for Yathrib (Madeenah) as an emigrant. When she heard of his safe arrival there she was happy.

After some days, an envoy[76] came from Yathrib and accompanied

[76] His name is Zayd ibn Ḥârithah.

Zaynab's other two sisters, Umm Kulthoom and Fâṭimah to Madeenah. Zaynab remained in Makkah in her husband's house waiting for Allah's decision concerning her situation.

Day of Criterion

Allah (ﷻ) says:

﴿يَسْـَٔلُونَكَ عَنِ ٱلشَّهْرِ ٱلْحَرَامِ قِتَالٍ فِيهِ ۖ قُلْ قِتَالٌ فِيهِ كَبِيرٌ ۖ وَصَدٌّ عَن سَبِيلِ ٱللَّهِ وَكُفْرٌۢ بِهِۦ وَٱلْمَسْجِدِ ٱلْحَرَامِ وَإِخْرَاجُ أَهْلِهِۦ مِنْهُ أَكْبَرُ عِندَ ٱللَّهِ ۚ وَٱلْفِتْنَةُ أَكْبَرُ مِنَ ٱلْقَتْلِ ... ﴿٢١٧﴾﴾ (سورة البقرة: ٢١٧)

﴾They ask you concerning fighting in the Sacred Months [i.e. 1st, 7th, 11th and 12th months of the Islamic calendar]. Say, 'Fighting therein is a great [transgression] but a greater [transgression] with Allah is to prevent mankind from following the Way of Allah, to disbelieve in Him, to prevent access to al-Masjid-al-Ḥarâm [at Makkah], and to drive out its inhabitants, and *al-Fitnah* is worse than killing...﴿ *(Qur'an 2: 217)*

He, the Exalted, Almighty also says:

﴿أُذِنَ لِلَّذِينَ يُقَـٰتَلُونَ بِأَنَّهُمْ ظُلِمُوا۟ ۚ وَإِنَّ ٱللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٣٩﴾ ٱلَّذِينَ أُخْرِجُوا۟ مِن دِيَـٰرِهِم بِغَيْرِ حَقٍّ إِلَّآ أَن يَقُولُوا۟ رَبُّنَا ٱللَّهُ ... ﴿٤٠﴾﴾

(سورة الحج: ٣٩-٤٠)

﴾Permission to fight [against disbelievers] is given to those [believers] who are fought against, because they have been wronged; and surely, Allah is Able to give them [believers] victory. Those who have been expelled from their homes unjustly only because they said, 'Our Lord is Allah'...﴿ *(Qur'an 22: 39-40)*

Before the Battle of Badr that took place on the 17th of Ramaḍân 2 A.H., there was a skirmish between a company of Muslim army under the leadership of 'Abdullâh ibn Jaḥsh and a group of Quraysh polytheists. During this encounter, Wâfid ibn 'Abdullâh at-Tameemi shot Ibn al-Ḥaḍrami with an arrow and killed him. The matter between the two sides almost led to a full-fledged war but the timely intervention of Majdi ibn 'Amr prevented that. So the two sides signed a truce.

Still yet, the Quraysh capitalized on this incidence and started spreading it among the tribes that Muhammad (ﷺ) was violating the sacredness of the holy months through blood shedding and stirring up the fire of war.

It is on account of the above that Allah revealed His saying, ﴾They ask you concerning fighting in the Sacred Months...﴿

This was then followed by the permission to fight. Allah says, ﴾Permission to fight [against disbelievers] is given to those [believers] who are fought against, because they have been wronged﴿.

Then the Messenger of Allah (ﷺ) was informed of the return of a Quraysh caravan from Syria under the leadership of Abu Sufiyân carrying different kinds of wares.

The Prophet (ﷺ) called upon his Companions to set out and accost the caravan telling them that perhaps Allah would make them win it as booty.

They set out from Madeenah in a group of about three hundred men. They had with them no more than seventy camels which they rode in turn. They had only two horses, one of which belonged to Zubayr ibn al-'Awwâm and the other belonged to Miqdâd ibn 'Amr.

When they approached Badr — which was a small village that had palm trees and water — the Messenger of Allah (ﷺ) realized that

Abu Sufiyân had known the Muslims' departure from Madeenah to accost him and his caravan. So he took another way that was nearer to the coast, thereby escaping with his caravan.

The Prophet (ﷺ) was also informed that Abu Sufiyân had sent a message to the Quraysh, seeking reinforcement. He sent Damdam ibn 'Amr to tell the Quraysh that Muhammad and his Companions had departed from Madeenah with the intention of prevailing over the caravan with all its wares and all its men.

When Damdam arrived at Makkah, he cried out from atop the mountain of Abud Qubays to the Quraysh that they should rescue their property before Muhammad was able to prevail upon it. He screamed, "The caravan! The caravan! O' Quraysh!"

The whole of Quraysh rose up to the call of Abu Sufiyân and rescued their wares. The fully-equipped reinforcement was led by Abu Jahl.

The Messenger of Allah (ﷺ) then consulted his Companions concerning this new development. He wanted to know their views. They had come out in order to accost the caravan and prevail upon it and all that it carried of wealth. But now the situation had changed. They were now in front of a Quraysh legion that had up to one thousand fighters. What should they do?

The first minister and the most trusted adviser, Abu Bakr (رضي الله عنه) was the first to talk and he talked appropriately. Then 'Umar talked and did so excellently. Then Sa'd ibn Mu'âdh, the Anṣâri chief talked. He said:

"Allah's Messenger! We believed in you and accepted your word as the truth. We testified that what you brought is the truth, and it was upon that that we gave you our covenants and pledges. Proceed to do whatever is shown to you by Allah. By Allah, if you marched with us to the farthest place on the earth we would follow you, and no man from among us would stay behind. We exercise patience in war and

we are sincere in our fight whenever we confront the enemy. Perhaps, Allah will show to you in us what will make you happy."

Then Miqdâd talked and said:

"Messenger of Allah! Carry on with whatever Allah reveals to you. By Allah, if you take us to this sea and you embarked on it, we shall definitely do so with you. By Allah, we will not say what the children of Israel said to Moses, 'You, and your Lord, go and fight. We shall remain here.' We will rather say, 'Go, you and your Lord, and fight, we shall fight along with you.'"

The opinion and the war

The Messenger of Allah (ﷺ) was pleased with what he heard. So he continued his march along with the Muslims to Badr. They camped there waiting for the arrival of the Quraysh who had already been there before the Muslims.

Ḥubâb ibn al-Mundhir then came and addressed the Prophet saying, "Messenger of Allah! Was there any revelation from Allah that commanded us to camp in this particular place and not to move elsewhere or is the matter subject to opinion, war and strategies?" The Prophet answered that the matter was subject to opinion, war and strategy.

Hubâb then said: "If that is the case, we should then move to another place where there is water so that we can be the ones who will be close to it, and we can drink and give drink to our animals while our enemies will not have that opportunity."

The Messenger of Allah (ﷺ) agreed with the opinion of Ḥubâb and did as he said. They then erected something like a pond around the water. Then they were ready to meet the expected enemy.

Abu al-'Âṣ the captive!

Abu al-'Âṣ had set out in the company of Quraysh in their mobilization to protect their wares threatened by the Muslims. A fight ensued, the Muslims won and Abu al-'Âṣ fell captive at the hands of Muslims.

When the captives were paraded before the Messenger of Allah (ﷺ), he took Abu al-'Âṣ aside and told those who were holding him, "Treat the captives well."

Zaynab was in an unenviable position. When it was time to ransom the captives, she wanted her husband to be returned to her, arousing by that the concern of her great father. She brought out from her clothes and jewellery box a necklace that used to be her mother's and which she presented to her as a gift on her wedding day. She gave this necklace to her husband's brother, 'Amr ibn Rabee' so that he could present it as ransom for her husband.

As soon as the Messenger of Allah (ﷺ) saw that necklace, he had a feeling of extreme compassion and his heart palpitated for the great memory.

The Companions who were present there gazed in amazement having being captivated by the magnificence of the situation.

After a long silence, the Messenger of Allah (ﷺ) addressed his Companions, who were holding Zaynab's husband, "If you can release her captive to her and return her property (the necklace) to her, do so."

They all said, "Yes, we will do so, Messenger of Allah!"

The separation

But the Messenger of Allah (ﷺ) requested Abu al-'Âṣ to send Zaynab to him because Islam had already separated between them. And he swore a pledge that he would do so.

Abu al-'Âṣ returned to Makkah, and his wife was very happy to have him back. But sorrow and distress could be seen all over his face.

He told his wife, "Zaynab, I come here to bid you farewell." And he told her of the pledge he had sworn to his father that he would sent her to him.

Zaynab reluctantly departed Makkah and bade Abu al-'Âṣ an emotional farewell. He told her, "Zaynab, whatever happens, I shall always love you as long as I live. Your ghost shall forever continue to fill this house that had witnessed the sweetest and the most pleasant days of our life."

Zaynab wiped off her flowing tears and went away.

The Quraysh accosted her on her way out and returned her back to Makkah. She was terrified by what had happened. And she was pregnant. So she started bleeding until this led her to miscarry. Abu al-'Âṣ gave her protection in his house and took care of her until she regained some of her health and strength.

One day, he seized upon Quraysh's inattention and sent her out of Makkah in the company of his brother Kinânah until she was safely brought to the Messenger of Allah (ﷺ).

Kinânah returned to Makkah reciting poetic verses whose meaning is as follows:

"I wonder how Habbâr and some riffraff of his people, wanting to prevent me from guarding Muhammad's daughter.
I do not mind their multitude as long as I live and I could have my hand on my sword."

Captive once again!

Abu al-'Âṣ travelled to Syria with a Quraysh caravan. When information reached the Messenger of Allah (ﷺ) that the caravan was on its way back from Syria, he sent Zayd ibn Ḥârithah, in the company of one hundred and seventy riders to accost it. They met the caravan at a place called 'Eeṣ, on Jumâdah al-Oolâ, year 6 A.H. They prevailed upon it and returned to Madeenah taking those who were guarding the caravan as captives.

As for Abu al-'Âṣ, he was able to escape, seeking refuge in the house of his former wife, Zaynab who gave him refuge. It was in the night.

When the Messenger of Allah (ﷺ) finished the *Fajr* prayer, Zaynab stood up and called out interceding on behalf of her former husband:

"I have given protection to Abu al-'Âṣ ibn Rabee'!"

The Messenger of Allah (ﷺ) said, "O' people, did you hear what I have just heard?" The people answered in the affirmative. He then said, "I swear by Him in Whose Hand is my life, I knew nothing of this matter until I heard what you have also heard now." And he added, "The Muslims are like one hand against those who are outside their community and the lowest of the Muslims is entitled to give protection on behalf of the rest of his co-Muslims. So we give protection to she had given protection."

When the Messenger of Allah (ﷺ) returned home, his daughter Zaynab came to him and requested that Abu al-'Âṣ should be given back what was taken from him. He agreed but warned her that she should not allow him have any marital intercourse with her because she was not lawful for him as long as he was still a polytheist.

How did he escape to Zaynab?

After those who were with him have been either killed or captured, Abu al-'Âṣ could no longer face the situation. He used the cover of the night to escape unto what looked like a bush of heavily-branched trees and hid there. He remained motionless and even tried to hold his breath so that dogs would not hear him. He stayed there in a chilling cold, fearing what might be his fate. While he was there, his disturbed heart was longing for the beloved Zaynab; Zaynab without whom he had knew no happiness, security or peace of mind.

He thought of what to do after a part of the night had gone. The Muslims who had attacked him, killed his companions and prevailed over their property had left the place after giving up the hope of finding him.

What should he do now? Should he come out of his hiding place and head for Makkah alone with no provision and animal to ride on? Or should he go to the house of Zaynab, the beloved and dutiful former wife who would never refuse to give him shelter and protection?

He was overwhelmed by love and sincere feelings. So he sneaked to her house under the cover of the night and knocked at her door. The throbbing of his disturbed heart could be heard louder than his knocking of the door.

Zaynab woke up in fear wondering about who could be knocking at her door at this hour of the night. She asked to know who was at the door and the voice was a recognised one: It was humming, fearful and shaking voice of Abu al-'Âṣ!

She opened the door and met her beloved husband!!!

But in this meeting, it were the eyes that talked rather than the tongues; it were the hearts that shook one another rather than the hands and it were the souls that embraced one another rather than the bodies. And the eyes shed plentiful tears.

Zaynab brought Abu al-'Âṣ in, fed him, offered him a seat and gave him all that could make him comfortable and relaxed. In spite of having regained some peace of mind, Abu al-'Âṣ was still anxious and afraid, and he could utter only few words.

Zaynab knew that he had come to seek her protection and shelter and to intercede with her father on his behalf. She assured him that, if Allah willed, she would do what would alleviate his sufferings and doubts.

Dear readers, we should not miss a commentary on this incidence.

When Abu al-'Âṣ felt that he could attain security in Madeenah and that the Messenger of Allah (ﷺ) had provided refuge and shelter to him, and he experienced the quality of magnanimity and truthfulness that Islam possessed, he realised that the blind state of ignorance in which he was living had misled for a long time.

He also realised that Zaynab's love for him and his love for her was firm-rooted in the hearts of both of them.

When he realised all this, he wanted to enter into the fold of this pure religion willingly, not out of coercion. He wanted to proclaim his acceptance of Islam, but...

It was over this 'but' that Abu al-'Âṣ pondered a little. His Arab gallantry and tribal pride swirled up in him. So he confided it to himself that he would not allow his proclamation of Islam to be attributed to any influence or pressure. He would not want anyone in Makkah to claim that he accepted Islam for the love of this life and fear of death or anything.

He resolved to proclaim his Islam in the assemblies of Makkah and in front of all and sundry.

There was other issue that attracted his concern: He had properties of people in his trust. If he remained in Madeenah and announced his Islam there, people would say that he wanted to escape from giving the trusts to whom they were due. And this is what his sense of honour would not permit.

Therefore, he returned to Makkah, returned the trusts to whom they were due and then proclaimed his Islam in the assembly of Quraysh and in the presence of many people. He did so in a dignified and honoured manner. After that, he went to Madeenah as a Muslim and an immigrant.

Upon his arrival at Madeenah, the Messenger of Allah (ﷺ) gave back Zaynab to him. The happy reunion took place and the marriage contract was completed anew. The happiness and prosperity with which the house was known before then returned.

The final separation

For a whole year afterwards, the two loving couples lived in Madeenah in happiness and contentment. Then came the eternal separation after which there is no reunion except in the abode of the Hereafter. Zaynab died at the beginning of the 5th year of Hijrah from complications of haemorrhage which she had been suffering from

since her migration.

Abu al-'Âṣ shed hot tears because of her death and drove those who were around him to tears.

The Messenger of Allah (ﷺ) came with eyes, full of tears and a heart full of sorrow. Zaynab's death reminded him of the death of his wife, Khadeejah.

He told the women, who gathered around Zaynab's corpse, "Wash her three times and use the camphor in the third wash."

He performed funeral prayers on her and followed her final resting place.

Abu al-'Âṣ returned to his children, 'Ali and Umâmah kissing them and wetting them with his tears and remembering the face of his departed darling.

May Allah be pleased with Zaynab, the Prophet's daughter! May He reward her with Paradise for her patience, endurance and struggle!

Ruqayyah, the Lady of Two Migrations

May Allah be pleased with her!

When Allah revealed His noble word, ﴾And warn your tribe of near kindred﴿. Allah's Messenger (ﷺ) went out, and when he had ascended aṣ-Ṣafa Mountain, he shouted, "*Wa Ṣabâḥâh*!" The people said, "Who is that?" Then they gathered around him, whereupon he said, "Do you see? If I inform you that cavalrymen are proceeding up the side of this mountain, will you believe me?" They said, "We have never heard you telling a lie." Then he said, "I am a plain warner to you of a coming severe punishment." Abu Lahab said, "May you perish! You gathered us only for this reason?" Then Abu Lahab went away. So Allah (ﷻ) revealed His words:

﴿تَبَّتْ يَدَآ أَبِى لَهَبٍ وَتَبَّ ۝١ مَآ أَغْنَىٰ عَنْهُ مَالُهُۥ وَمَا كَسَبَ ۝٢ سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ۝٣ وَٱمْرَأَتُهُۥ حَمَّالَةَ ٱلْحَطَبِ ۝٤ فِى جِيدِهَا حَبْلٌ مِّن مَّسَدٍۭ ۝٥﴾ (سورة المسد: ١-٥)

﴾Perish the two hands of Abu Lahab [an uncle of the Prophet] and perish he! His wealth and his children will not benefit him! He will be burnt in a Fire of blazing flames! And his wife, too, who carries wood [thorns of *Sadân* which she used to put on the way of the Prophet or used to slander him]. In her neck is a twisted rope of *Masad* [palm fiber].﴿ *(Qur'an 111: 1-5)*

The Anṣâri poet has the following to say about the rope of Abu Lahab's wife:

"What it is this rope that all the people see in the middle of Hell and which is not hidden to anyone?
All other ropes are made of animal fur, but the rope of Abu Lahab's wife is made of palm fiber."

When Umm Jameel — Abu Lahab's wife — heard of these verses that Allah revealed about her and her husband, she came to the Messenger of Allah (ﷺ) while he was sitting down in the mosque in the vicinity of the Ka'bah with Abu Bakr beside him. She was holding a small rock. When she approached them with the intention of harming the Prophet (ﷺ), Allah blinded her from seeing His Messenger. And she could see none but only Abu Bakr.

She angrily said, "Abu Bakr, where is your companion? I was told that he was disparaging me. By Allah, if I had found him I would have struck his mouth with this rock. By Allah, I am a poetess. She then recited a poetic verse to deride the Prophet (ﷺ) whose meaning is as follows:

"We disobey Mudhammam (which is the opposite meaning of the Prophet's name, Muhammad);
we rejected his affair and we renounce his religion."

She then went away.

Thereupon Abu Bakr said, "Messenger of Allah, do you think that she saw you?" The Prophet (ﷺ) replied, "She did not see me. Allah blinded her eyes from seeing me."

Allah, the Exalted had been protecting His Messenger and the believers who followed him. Though the Muslims were bodily persecuted by the Quraysh, this persecution failed to affect their faith, their hearts and their resoluteness.

The above is just a preamble to our discussion about Ruqayyah and Umm Kulthoom respectively.

Ruqayyah was born after her sister Zaynab. She was also a source of happiness for her noble parents.

Soon afterwards, Umm Kulthoom was born, and both of them grew together as if they were twins.

Their closeness to one another greatly increased especially since their eldest sister, Zaynab had married and moved to her matrimonial home. They then became ever more closed and more attached to each other. It is as if both of them had been destined for the same fate from the beginning to the end.

The books of *Seerah* testified to this unique closeness that was between them, for, all historical narrations agreed on the fact that the two noble sisters – Ruqayyah and Umm Kulthoom — shared almost everything in common.

After Zaynab had been married to Abu al-'Âṣ ibn Rabee' and Ruqayyah and Umm Kulthoom neared marriage age, Abu Ṭâlib, Prophet's uncle came to him seeking the hands of the two girls in marriage to sons of his brother, 'Abdul-'Uzzâ ibn 'Abdul-Muṭṭalib, otherwise known as Abu Lahab.

Abu Ṭâlib said, "We came to ask for the hands of our daughters, Ruqayyah and Umm Kulthoom in marriage. We hope that you will not make their marriage difficult to your cousins, 'Utbah and 'Utaybah sons of 'Abdul-'Uzzâ."

The Messenger of Allah (ﷺ) responded, "Uncle, can you please give me some time so that I can talk to my daughters?"

The Prophet (ﷺ) proposed the matter to his family, his wife and her daughters, the concerned ones.

Khadeejah remained silent for sometime, pondering. She knew Umm Jameel — the wife of Abu Lahab and the mother of 'Utbah and 'Utaybah — very well. She knew that she was hard-hearted and brutal. She knew that she was sharp-tongued, foolishly pompous and utterly reckless. Therefore, she was concerned about the girls and she would not like to surrender them to this heated atmosphere that was filled with rancour, hatred and evil conduct.

But she feared that if she expressed her opinion, she would annoy her husband and make him think that she wanted to destroy ties of kinship that was between him and his family. So she remained silent. The two girls also kept silent diffidently and did not utter a word in reply. The die was then cast.

The marriage contract took place in an atmosphere mixed with anxiety. The affectionate father invoked blessing on his daughters and left them in the care of Allah.

In Makkah, a light gleamed that illuminated the city and removed its darkness. That was when Muhammad (ﷺ) was commissioned a Prophet and a Messenger of light and guidance.

Khadeejah remembered her daughters, Ruqayyah and Umm Kulthoom and what their fate was likely going to be at the hand of the wicked Umm Jameel and her compliant husband.

The Quraysh met and conspired on how to deal with Muhammad (ﷺ). One of them said: "You have saved Muhammad from his distress. Send his daughters back to him and keep him preoccupied with them!"

Abu Lahab obliged and cancelled his sons' marriage to the Prophet's daughters. He told his two sons: "I am going to denounce you unless you have divorce Muhammad's daughters!"

Though the marriage had not yet been consummated, the two young ladies returned to their father's house with great distress and sorrow.

Abu Lahab and his wife, the wood-carrier, did not stop at bothering of the Muslims and harming them; they also extremely hurt the Prophet (ﷺ).

Abu Lahab would always attack the Prophet (ﷺ) at every gathering and on the road. He would abuse and insult him without having the least feeling of blood relations. This is because; Allah had removed all senses of goodness and righteousness from his heart and from the heart of his vicious wife, who used collect harmful thorns and throw them on the Messenger's way in order to demonstrate how evil-hearted and immoral she was.

"The era of sleep is over, O' Khadeejah!" The Prophet (ﷺ) announced to his loving and sincere wife. The vicious attack against him and his Companions had been intensified, especially against the weak ones.

In fact, the two young ladies felt a fundamental change in the house. Their house was now surrounded with cruelty from all angles. It had become the main target of persecution, torment and mocking. Smile of happiness had disappeared from its air.

These two ladies endured the situation with their parents, doing so as an act of worship for Allah. They bore it with perseverance, in the cause of Allah, pains, hardship and sacrifice. And they were refined by this tribulation.

The best two persons who met each other were Ruqayyah and her husband, 'Uthmân

The Quraysh were utterly disappointed!

The Messenger of Allah (ﷺ) did not grieve because of his daughters that were sent back to him for Allah soon compensated him with a husband who was better than the first two husbands. He compensated him with a righteous, dignified, gracious, highborn, abundantly rich and amiable husband who was very bashful. The person was 'Uthmân ibn 'Affân ibn Abu al-'Âṣ ibn 'Abd Shams.

'Uthmân was one of the most gracious Quraysh youths in terms of lineage, prestige and wealth.

The Quraysh mothers had a well-known lullaby they sung for their children. The lullaby revolved around 'Uthmân. It means:

"By Allah, I love you as the Quraysh love 'Uthmân."

But when the Messenger of Allah (ﷺ) gave his daughter, Ruqayyah to 'Uthmân in marriage the lullaby changed to what means:

"The best two persons who met each other were Ruqayyah and her husband, 'Uthmân."

It was a traditional song that was on every tongue that was free of malice and hatred and uttered nothing but the truth.

Az-Zubayr reported in a hadith that the Messenger of Allah (ﷺ) sent a man with a gift to 'Uthmân and Ruqayyah. The man then came back late. The Messenger of Allah (ﷺ) told the man, "Do you want me to inform you about what delayed you?" The man answered is the affirmative. The Prophet (ﷺ) then said, "You stood there looking at 'Uthmân and Ruqayyah admiring their beauty."

The first migration

When the Quraysh's persecution of the Muslims intensified, the Messenger of Allah (ﷺ) permitted his Companions to migrate to Abyssinia in order to escape with their religion so that they would not

be tempted. He told them:

"If only you could go to Abyssinia, for there is a king there who does not allow that anyone should be wronged in his presence. And it is the land of truth. If only you could go there until Allah provide a way out for you."

'Uthmân migrated in the company of his weeping, afraid and agonised wife, Ruqayyah.

She hugged her father, mother and sisters almost choking with sorrow and distress. 'Uthmân was also grave-faced and sad.

His persevering and believing wife looked at him and told him reassuringly, "Allah is indeed with us and with those we are leaving behind in the vicinity of the Ancient House."

It is very appropriate, when we talk about migration to Abyssinia, to do so in detail; in terms of the land's farness from the homeland, in terms of the emigrants' period of stay there and in terms of incidences that happened to them there. All this needs some elaboration in the light of the personality of Ruqayyah, the Prophet's daughter.

The emigrants departed Makkah for Jeddah sea coast. It was from there that they boarded a sailship to Abyssinian sea coast. They disembarked at the shore and they moved in one group to the inland until they arrived at the palace of king Negus. They informed him of their migration to his land and their refugee status.

The distant between Makkah and Abyssinia was not short! There are, between the two lands, dry sand, scorching sun, deep sea and deserts and jungles. In addition to its farness, the road was also intractable and full of hardships.

This had made some emigrants fall ill and some of them almost perished, all in the cause of Allah.

When the Quraysh knew of the Muslims' place of refuge and stay, they sent after them a delegation to disrupt their stay.

This delegation was led by 'Amr ibn al-'Âṣ and 'Abdullâh ibn Abi Rabee'ah. 'Amr was a close friend of the Negus. He would visit him every now and then and bring gifts to him.

'Amr brought with him some valuable gifts for his friend the Negus, especially the tanned leather which the latter so much loved and would want to have. 'Amr hoped that this would make the Negus responded favourably to his demand.

When 'Amr and his companions arrived at Abyssinia, they immediately made for the palace of his friend, the Negus. 'Amr entered and presented the gifts to him, and the Negus was very happy with the gifts and gave his old Arab friend a rousing welcome.

Then 'Amr talked and announced in the presence of the Negus that he had come to repatriate the Quraysh people who had escaped there from Makkah because they followed a religion that was different from their fathers' and disrupted their own people's lives. He added that it was necessary that a just punishment be meted out to them for what the evils they had perpetrated.

The Negus, however, rejected the demand because he was a king that respected himself and his covenant and he was a just ruler who did not condone injustice or persecution. He did not neglect the lives of any people whom he had given a promise of protection.

'Amr felt inconvenienced; and disappointed and being an expert in machinations and trickery, he informed the Negus these Quraysh men who had abandoned the religion of their ancestors were saying something about Jesus and his mother, Mary that Christian doctrine would not agree with.

It was then that the Negus became very angry and asked his men to bring the fugitive Arabs to his court so that he could listen to their defence. He decided that if 'Amr's accusation was true, he would surrender the fugitives to him.

When the guards came to the Muslim camps and demanded that they follow them to the king's palace, so that he could listen to their defence of their religion they were horrified and had a sense of disappointment. They thought that they had fallen into the hands of their enemy, 'Amr and his companions.

It was then that Ja'far stood up among them and allayed their fear. He asked them to allow his speak on their behalf and they agreed and surrendered their affairs to Allah.

At the palace

In front of the Negus, Ja'far stood in the middle of his fellow Muslims with head raised high, putting his trust in Allah, the Exalted.

At the opposite side stood 'Amr ibn al-'Âṣ and his companions with the Christian bishops and priests of Abyssinia standing beside them.

The Negus asked Ja'far about the allegation that 'Amr levelled against them that they had renounced the religion of their forefathers and that they had disrupted their own society's stability and prosperity.

In response to this allegation, Ja'far told the Negus that concerning this change of religion and way of life, they had been in error so Allah guided them and that they were ignorant and when they saw the truth, they followed it and believed in it. He added that they took adultery and fornication, drinking of intoxicants, playing

games of chance, worshipping idols, burying new-born baby girls alive and committing other socials vices for granted. It was then that Allah sent a Messenger from among them whose name is Muhammad ibn 'Abdullâh with the message of truth and light. So Allah guided them to the straight path. He also forbade them from worshipping idols and commanded them to worship Allah alone.

The Negus was relieved when he heard this excellent presentation from Ja'far. His face brightened up with joy. But suddenly, he frowned as he if he had remembered something. He then asked Ja'far:

"What do you say about Jesus and his mother? Do you have with you something of what Muhammad had brought?"

Ja'far answered:

"We believe that Jesus, peace be upon him, was a word of Allah which He directed to the Virgin Mary and a soul created at a command from Him. We believe that he was a servant and messenger of Allah. He then recited the beginning of *Soorah Maryam.*"

Throughout the recitation of these verses, the Negus was listening and shaking his head in admiration. He also shed tears in humility and submission to the truth that he knew.

When Ja'far finished from his recitation, the Negus said:

"Indeed, this and what Jesus brought came from the same source."

He then dissolved the assembly and announced that he would never surrender the refugees to those who came to repatriate them.

And 'Amr stood aghast!

When he came out from the Negus' palace, he went to some influential church leaders of the land and attempted to entice them with gifts so that they could help influence the Negus on his behalf.

Some of them accepted the task and accompanied him to the Negus. They entered his palace in the company of 'Amr once again. They attempted to convince him and mount pressure on him but they failed, for the Negus was adamant on his stand to give refuge to the Muslims and protect them.

'Amr went back to Makkah empty-handed, and the Muslims continued to enjoy security and peace at their place of migration.

A coup attempt

Suddenly one day, the air changed for the Muslim refugees. The pleasant air of peace unexpectedly turned to a violent storm that nearly swept them away.

A nephew of the Negus who had some supporters and followers attempted to violently seize the throne. This nephew had been extremely hostile to the Muslims and had always wanted to get rid of them.

A war broke out between the Negus and this nephew of his, and the hearts of the Muslims were with the Negus fervently hoping for his victory. They remained in their camps and did not participate in the war.

However, they could not wait for the war to end. They feverishly waited to know who would be the victor and who would be the vanquished. For, their fate was hinged on that.

Though they were screened from the battleground by river Nile watercourse, the brave and courageous Zubayr ibn 'Awwâm volunteered to carry out the onerous task of getting information about the events of the war, but unfortunately, he could not swim. Then how could he cross the river?

They filled up two water skins with air and put them under his armpits. With these, he was able to swim to the other side of the river. He came out of the water and took position at the top of hill that overlooked the battleground. He remained for a long time observing the war with anxiety and hope.

The war ended with the defeat of the Negus' nephew and his followers, and the victory for the Negus!

Zubayr immediately returned to his people and gave them the good news of the victory. The Muslims were in great excitement as if they were in a wedding banquet.

Thus did the emigrants to Abyssinia witnessed great events and faced a lot of difficulties during their stay there. They were never a responsibility on anyone regarding their sustenance, even on the king who gave them shelter.

They used to work and earn for themselves, every one of them in his profession. And there were some among them who brought money with them and spent it for themselves and their families.

'Uthmân and Ruqayyah's return

The emigrants spent days, months and years of their life yearning to go back to their homeland, despite the security, peace and freedom that they enjoyed.

When they heard that Ḥamzah ibn 'Abdul-Muṭṭalib and 'Umar had accepted Islam, they were very happy. Some of them hastily returned to Makkah hoping to part take in shaping the future of the war that was raging in Makkah between the truth and falsehood or to see their missed families they had left for a long time.

Other opted to stay until the Messenger of Allah (ﷺ) would permit them to come back home. This latter group was led by Ja'far ibn Abi Ṭâlib.

'Uthmân and Ruqayyah were among those who decided to return.

Hardly had they set their feet on the soil of the homeland and saw dwellings where they spent their youth that their eyes were filled with tears.

However, the returning refugees were stunned by the increase in the Quraysh's heartless persecution of the Muslims. So they were greatly disappointed.

The saddest of these returnees was Ruqayyah. For, when she entered her father's house and kissed her sisters, Umm Kulthoom and Fâṭimah, she anxiously asked of their great mother. Her sisters remained silent and did not respond to her question. Their tears served as the most vivid answer. Their mother, Khadeejah was dead!!!

Ruqayyah wept profusely, and then she resigned her fate to Allah and accepted His decision and decree submissively.

Refutation of a falsehood

Shaykh Muhammad al-Khudari wrote in his book, *Noor al-Yaqeen fee Seerah Sayyid al-Mursaleen*:

"Some people narrate a story which they regarded as the reason for the return of Abyssinia emigrants. This story said that information reached these emigrants that their people had accepted Islam when the Messenger of Allah (ﷺ) read *Soorah an-Najm* to them and said nice things about their idols. They said that when Allah revealed the His words:

﴿أَفَرَءَيْتُمُ ٱللَّٰتَ وَٱلْعُزَّىٰ ﴿١٩﴾ وَمَنَوٰةَ ٱلثَّالِثَةَ ٱلْأُخْرَىٰ ﴿٢٠﴾﴾(سورة النجم: ١٩-٢٠)

﴾Have you then considered al-Lât, and al-'Uzza [two idols of the pagan Arabs] and Manât [another idol of the pagan Arabs], the other third?﴿ *(Qur'an 53: 19-20)*

They claimed that the Prophet (ﷺ) added, 'These are the high-placed angels; and their intercession is sought for.' It was then that the polytheists prostrated in honour and joy!"

In fact, it is only the ignorant ones who carry about whatever they hear without verifying it who can narrate this false story. Textual and logical reasons attest to the spuriousness of this story.

The text and chains of narration of the story indicated its falseness. Qâḍi 'Iyâḍ said that none of the compilers of authentic traditions reported it and that neither did it had a sound isnad.

As for the spuriousness of its text, neither the Prophet's Companions nor the polytheists were insane that they would agree that something could be praised while it is being disparaged and condemned.

For, what Allah (ﷻ) says after mentioning those idols is:

﴿إِنْ هِىَ إِلَّآ أَسْمَآءٌ سَمَّيْتُمُوهَآ أَنتُمْ وَءَابَآؤُكُم مَّآ أَنزَلَ ٱللَّهُ بِهَا مِن سُلْطَٰنٍ ... ﴿٢٣﴾﴾ (سورة النجم: ٢٣)

﴾They are but names which you have named — you and your fathers — for which Allah has sent down no authority!﴿ *(Qur'an 53: 23)*

If we had looked critically at that false narration, we would realize that the statement was not coherent. Had the incidence actually happened, the disbelievers would have seized upon it and used it to argue against the Prophet (ﷺ) whenever they disputed with him, for they were known — out of their stupidity — to have used

against the Muslims, issues in which they had no proof. Had this story been true, they would have had greater reason to seize upon it.

Furthermore, we had not heard from any of their leaders and the most obstinate among them say: "Why are you disparaging our deities after you had praised them?" They would have even had a reason to unsheathe their swords and sacrifice their men for the matter.

Moreover, the transmitters of this narration and regard it as the reason for the return of the Abyssinia emigrants should mix up issues. They claim that migration took place in the month of Rajab, the return took place in the month of Shawwâl and the revelation of *Soorah an-Najm* occurred in the month of Ramaḍân?! So, could it be possible that the period between the revelation of the *Soorah* and the return of the emigrants was only a month?!!!

If one pondered very well, one would realize that one month could be enough, during that period, to travel from Makkah to Abyssinia and back, for there were no machine-operated ships or boats that could quicken the sea journey. Neither was there any telegraph that could bring the news of Quraysh's acceptance of Islam to those who were in Abyssinia.

It should be a surprise then, if we contend that this false narration was forged by the people of desires whom Allah afflicted with the prevalence of this religion.

'Uthmân and Ruqayyah — from Abyssinia to Yathrib

'Uthmân and Ruqayyah did not stay long in Makkah. The Muslims migrated to Yathrib after the Anṣâr — the Aws and Khazraj

— had given the Messenger of Allah (ﷺ) their allegiance that they would support him and help his cause. The Messenger of Allah (ﷺ) himself followed them soon afterwards.

Two years before migration to Madeenah, Ruqayyah gave birth to her only child for 'Uthmân, 'Abdullâh.

The boy used to fill the life of his parents with happiness and friendliness. He was, in fact, a consolation for them for all the hardship they had suffered in days past. But the believer is always put to trial. Allah (ﷻ) says:

﴿الَّذِى خَلَقَ الْمَوْتَ وَالْحَيَوٰةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ... ﴿٢﴾﴾

(سورة المُلك: ٢)

﴾Who has created death and life, that He may test you which of you is best in deed...﴿ *(Qur'an 67: 2)*

One day, while 'Abdullâh ibn 'Uthmân was sleeping in his cradle, a rooster pecked him in the eyes. This led to an infection that claimed his life few days later.

Ruqayyah was struck with calamity and soon fell a victim of fever.

Her loving and affectionate husband stayed by the side of his wife nursing her and invoking Allah to alleviate her suffering and make recover from her illness.

While he was nursing his sick wife, the voice of the announcer who was calling on the emigrants and the helpers to come out and take part in Jihad by accosting the caravan of the Quraysh that was on its way back from Syria reached him.

He decided to go and respond to the call of Allah and His Messenger (ﷺ). But the Prophet (ﷺ) commanded him to remain near his sick wife to care for her.

The departure

The struggle between life and death was fierce. Eventually, Ruqayyah gave up the ghost.

At the same that the bereaved 'Uthmân was kissing his wife's forehead and fingertips and covering her face, the voice of the good news carrier could be heard outside announcing the Muslims' victory.

The Messenger of Allah (ﷺ) entered 'Uthmân's house having been shocked by the news of his daughter's death. He moved closer to her and sorrowfully bade her farewell.

He sympathetically praised Fâṭimah who stood at her sister's deathbed crying. He helped her on her feet gently and compassionately and he wiped her tears off with his noble garment.

It was then that the sobbing of the women who were present became louder. 'Umar wanted to stop them but the Messenger of Allah (ﷺ) held his hand and told him:

"Whatever tears shed by the eyes and however much the heart grieves, that is from Allah. It is actions of the hands and words uttered by the tongue that come from Satan."

The farewell

The Messenger of Allah (ﷺ), the bereaved father, performed funeral prayers on his daughter and followed her corpse to the Baqee' until she was buried.

Thereafter, he returned home and to his mosque carrying on with his struggle and delivering the message.

May Allah be pleased with Ruqayyah, the Prophet's daughter, the lady of two emigrations and the wife of the owner of the lights! May He reward her for her faith, struggle, tribulations, and her perseverance with the best and the fullest reward!

Umm Kulthoom, The Confined of the Valley

May Allah be please with her!

Allah (ﷻ) says:

﴿إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ
وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ
وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ
وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا
عَظِيمًا ﴿٣٥﴾﴾ (سورة الأحزاب: ٣٥)

﴿Verily, the Muslims [those who submit to Allah in Islam] men and women, the believers men and women [who believe in Islamic Monotheism], the men and the women who are obedient [to Allah], the men and women who are truthful [in their speech and deeds], the men and the women who are patient [in performing all the duties which Allah has ordered and in abstaining from all that Allah has forbidden], the men and the women who are humble [before their Lord — Allah], the men and the women who give *Ṣadaqât* [i.e. Zakah, and alms], the men and the women who observe *Sawm* [fast — the obligatory fasting during the month of Ramaḍân, and the optional *Nawâfil* fasting], the men and the women who guard their chastity [from illegal sexual acts] and the men and the women who remember Allah much with their hearts and tongues Allah has

prepared for them forgiveness and a great reward [i.e. Paradise].﴿
(Qur'an 33: 35)

Umm Kulthoom (ﷺ) possessed all the excellent and commendable qualities mentioned in the above verse. And she had one other quality in addition: she was Muhammad's daughter! She had a piece of his light. We shall see what will confirm that as travel along the events of her life.

It is also a gainsaying to talk about her being around the Messenger of Allah (ﷺ).

The two following events will confirm that this excellence is deep-rooted in the personality of Umm Kulthoom.

When Ḥafṣah (ﷺ), the daughter of 'Umar ibn al-Khaṭṭâb (ﷺ) was widowed, her father offered her in marriage to 'Uthmân whose wife, Ruqayyah had just died. He rejected the offer, for he was still grieving over the death of his wife.

Then 'Umar went to Abu Bakr (ﷺ) and made him the same offer, but Abu Bakr did not say a word.

'Umar was enraged and greatly distressed. The Messenger of Allah (ﷺ) met him and asked him of what had happened. He tearfully told him the story. The Prophet (ﷺ) then told him:

"Ḥafṣah will be married to someone better than 'Uthmân and 'Uthmân will marry someone who is better than Ḥafṣah."

Pillars of consolation were completed for all sides, and all revolved around the great Messenger, (ﷺ).

This was how it was done: The Messenger of Allah (ﷺ) married Ḥafṣah; and he was definitely better than 'Uthmân. He gave Umm Kulthoom in marriage to 'Uthmân; and she was better than Ḥafṣah!

He consoled 'Umar by marrying his daughter, Ḥafṣah as he consoled 'Uthmân by marrying Umm Kulthoom to him. And he said,

"If I had had ten daughters, I would have married them all to him (in succession)."

Allah (ﷻ) says the truth in His word:

﴿لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِٱلْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿١٢٨﴾﴾ (سورة التوبة: ١٢٨)

﴾Verily, there has come unto you a Messenger [Muhammad] from amongst yourselves [i.e. whom you know well]. It grieves him that you should receive any injury or difficulty. He [Muhammad] is anxious over you [to be rightly guided, to repent to Allah, and beg Him to pardon and forgive your sins, in order that you may enter Paradise and be saved from the punishment of the Hell-fire]; for the believers [he is] full of pity, kind, and merciful.﴿ *(Qur'an 9: 128)*

Now, dear readers, come along and let us study the detailed life of Umm Kulthoom through the coming pages. For, she was an excellent example that deserves emulation.

Preamble

Though Umm Kulthoom did not migrate to Abyssinia and face the pain of being away from homeland and family, she had suffered what was greater than that migration and exile. For, she and her fellow Muslims, and the members of Banu Hâshim clan were confined to the valley of Abu Ṭâlib where they suffered indescribable hunger, starvation and isolation for three years. During this period, they suffered the cruelest treatment that any human can imagine.

The sinful and oppressive men of Quraysh had made a pact to isolate the Muslims and members of Banu Hâshim clan. To affirm this malicious pact, they hanged its copy on the interior wall of the

Ka'bah. And it remained so until Allah provided the besieged people with relief and a way out.

The third of the daughters

In the Quraysh assembly, they used to say, "Muhammad has only daughters."

They said that in total oblivion of Allah's great divine wisdom that has many aspects and goals and full of immense meanings.

They forgot that they were people of ignorance and that they are, as Allah (ﷻ) describes them:

﴿وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿٥٨﴾ يَتَوَارَىٰ مِنَ الْقَوْمِ
مِن سُوءِ مَا بُشِّرَ بِهِ أَيُمْسِكُهُ عَلَىٰ هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ ... ﴿٥٩﴾﴾

(سورة النحل: ٥٨-٥٩)

﴿And when the news of [the birth of] a female [child] is brought to any of them, his face becomes dark, and he is filled with inward grief! He hides himself from the people because of the evil of that whereof he has been informed. Shall he keep her with dishonour or bury her in the earth?...﴾ *(Qur'an 16: 58-59)*

They forgot that they were an unjust and barbaric people who buried female babies alive because of fear of poverty and shame, and out of stupidity. Allah, the Almighty, All-High says:

﴿وَإِذَا الْمَوْءُودَةُ سُئِلَتْ ﴿٨﴾ بِأَيِّ ذَنبٍ قُتِلَتْ ﴿٩﴾﴾ (سورة التكوير: ٨-٩)

﴿And when the female [infant] buried alive [as the pagan Arabs used to do] is questioned: For what sin, was she killed?﴾

(Qur'an 81: 8-9)

They forgot that they were idol worshippers and were oblivious of the fact that there is only One Lord Who decrees and creates whatever He wishes.

﴿To Allah belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female [offspring] upon whom He wills, and bestows male [offspring] upon whom He wills. Or He bestows both males and females, and He renders barren whom He wills. Verily, He is the All-Knower and is Able to do all things.﴾ *(Qur'an 42: 49-50)*

And finally, they are also oblivious of Allah's saying:

﴿مَّا كَانَ مُحَمَّدٌ أَبَآ أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ ٱللَّهِ وَخَاتَمَ ٱلنَّبِيِّـۧنَ ۗ وَكَانَ ٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمًا ﴿٤٠﴾﴾ (سورة الأحزاب: ٤٠)

﴿Muhammad is not the father of any of your men, but he is the Messenger of Allah and the last [end] of the Prophets. And Allah is Ever All-Aware of everything.﴾ *(Qur'an 33: 40)*

And the Messenger of Allah (ﷺ) had a new bouncing, beautiful and smooth-cheeked baby girl. She was named Umm Kulthoom.

She had a gradual but steady grow and she became an excellent companion for her sister Ruqayyah. As we have mentioned earlier, they were like a set of twins. They were married to Abu Lahab's sons; they were then returned to their father after he had been commissioned a Prophet. And that was better for them. For, both of them escaped from a horrible life with the bearer of thorns.

As for Ruqayyah, she was soon married to the noble and virtuous 'Uthmân ibn 'Affân with whom she migrated to Abyssinia.

Mistress of the Prophet's household

Umm Kulthoom remained with her younger sister, Fâṭimah in their father's house in Makkah. She was assisting her mother, Khadeejah in shouldering the household responsibilities and easing the impacts of the Quraysh's persecution on her father with her love and compassion.

Therefore, Umm Kulthoom lived, with her father, the severest periods of persecution, the hardest conditions in the cause of calling people to Islam and the cruelest days of Jihad.

Stupidity became so endemic among the Quraysh that gathered together and decided to sever all ties with the Muslims and members of Banu Hâshim clan — the Prophet's immediate clan. This boycott — in that time — was of the most vindictive forms of deprivation and economic and social war. To show how serious they were on this decision, the Quraysh wrote a document in this regard and hanged it on the interior wall of the Ka'bah.

The Messenger of Allah (ﷺ) was then forced out, along with his family and followers and the Banu Hâshim to the valley of Abu Ṭâlib in one of the outskirts of Makkah.

There, they lived in the most difficult form of embargo. They suffered the pangs of hunger so much so that some of them eat tree lives. They remained in this pathetic situation for about three years. Sometimes, food was smuggled to them, especially by some Makkans who had relatives among them.

One day, Abu Jahl noticed that Ḥakeem ibn Ḥizâm ibn Khuwaylid was walking secretly, carrying wheat to his aunt, Khadeejah while a boy was accompanying him. Abu Jahl caught him and shouted, "Are you carrying food to Banu Hâshim?! By Allah! I

will not allow you and your food to leave here until I expose you in Makkah!"

Sa'd ibn Abi Waqqâṣ said, "I had suffered hunger so much so that one night, I trampled upon something that was succulent and I put it in my mouth and swallowed it though I did not know what that thing was!!"

According to some narrations, that succulent thing was animal droppings!!

Hishâm ibn 'Amr ibn Rabee'ah al-'Âmiri was one of the Makkans, pained by the injustice and torment from which the Muslims were suffering. He would come with a camel loaded with food every night and release him at the entrance of the valley and strike him in the side. The camel would then enter into the valley and the Banu Hâshim would receive him as if it was a blessing that Allah sent to them from the heaven.

Mutual boycott or rupture of relations

Mutual boycott occurs between two dissenting sides; and this did not happen between the Muslims and Banu Hâshim on one hand and the Quraysh on the other. This is because the Muslims did never boycott the Quraysh. Rather, they lived the Qurayshi life and all their relationships were with the Quraysh. The only difference was that the Muslims were unique with their belief and manners without creating any negative or rigid estrangement.

It was this uniqueness that caused the obstinate tribalism and misleading ignorance on the part of the Quraysh that prevented them from accepting Islam. It was also the same factor that led them to make all efforts to prevent the spread of this religion, using different means like threats, torture, killing, imprisonment, slandering and

other vicious means they could think of.

Despite all that, Islam found its way and progress though the disbelievers hated that.

One day, the Quraysh found themselves besieged from all sides. Nothing of the methods adopted to prevent the spread of the threat of Islam worked.

What is the threat that Islam posed to them?!

Yes, Islam threatened their deviated ideology, their social waywardness and their moral decadence!

It threatened human relapse and fall into the abyss of lusts!

Therefore, the Quraysh wanted to turn the tide of this siege against the Muslims and decided to impose economic and social sanction on the Muslims.

That was the mindset of the imprudent and short-sighted people of the age of ignorance. They did not understand that Allah has control over His affairs.

The Quraysh conspired in their assembly house and decided to boycott the Muslims and Banu Hâshim. This decision was documented, and to buttress its importance, it was hanged in the interior wall of the Ka‘bah.

It should be noted that, while the Quraysh did what they did, they did not force the Muslim and Banu Hâshim out of Makkah. It was Allah's Messenger (ﷺ) who felt that it was better for them to move out of Makkah to a separated place where they could avoid harassment, enjoy their unity and practice their worship freely. So the valley of Abu Ṭâlib was chosen.

Here, dear reader, there is one important thing that should be observed: The writers of *Seerah* mentioned the name of this valley

and attributed it to someone with explaining the reason. Was the valley really attributed to Abu Ṭâlib, the Prophet's uncle? The matter remains unclear.

What is historically popular is that the valley of Abu Ṭâlib was situated at one of the outskirts of Makkah. Most of the city's outskirts were arid deserts in which there was no plant or water.

The Muslims and Banu Hâshim, therefore, lived in a place whose surface was harsh, suffering from scorching sun during the day and biting cold of the night. They lived in tents they erected for themselves.

How did they bring water to that arid place, how did they get their meals and what did they eat?

Had the boycott lasted for only few days, the answer to the above questions would have been easy, but they lived there for three years!

It is from here that we know how cruel and how inhuman the boycott was!!

The Messenger of Allah (ﷺ) and the Muslims and Banu Hâshim has built for themselves a residential village in which only very minimal of the necessities of life was provided.

This choking atmosphere had an adverse effect on many Muslims physically, psychologically and socially.

A prominent manifestation of this evil effect was Khadeejah's illness.

Umm Kulthoom's role became manifest here, for she took care of her mother with all the experience, love and compassion that she possessed. In addition to this onerous and time-consuming task, she was also responsible for taking care of her younger sister, Fâṭimah.

Umm Kulthoom spent three years of her youthful life in struggle, patience and perseverance. Therefore, she suitably deserved

the title: 'The Confined of the Valley'.

Moreover, had Khadeejah recovered from her illness, the matter would have been easier for Umm Kulthoom and her patience would have been adequately compensated for. But the loving and affectionate mother could no longer bear the illness. She died soon after the end of the boycott.

The sorrow of Umm Kulthoom increased and she was weakened by distress.

Also, she was burdened with the responsibilities of the great household of the noble Prophet (ﷺ). Then, it is not a surprise that she died in the prime of her youth.

A careful review of the life of Umm Kulthoom would show us that she had had the bitterest experience and trial: Her parents were living in sadness and pain; her sister, Zaynab and her husband were in Makkah and she could do nothing to help them; her childhood and life companion, Ruqayyah was away in a foreign land; her mother, Khadeejah — mother of the faithful — was in a struggle with death in a severe illness; and the little Fâṭimah needed care and support!

Throughout these periods, Umm Kulthoom shouldered some of the greatest responsibilities. Yet, she was patient hoping to get her reward from Allah. She alleviated the sufferings, pains and sorrows of her father and she consoled her mother with these soothing words: "You won't be any harm, mother!"

End of boycott and death of Khadeejah

Abu Ṭâlib came to the valley and gave his nephew a good tiding that the boycott had been ended and the document torn down. He also informed him that Quraysh elders like Hishâm ibn 'Amr, Zuhayr ibn Umayyah, Muṭ'im ibn 'Ady, Zam'ah ibn Aswad and Abu

al-Buhtari ibn Hishâm had decided to stand on the side of Banu Hishâm.

The Messenger of Allah (ﷺ) was very happy to hear this and he conveyed the good news to members of his household and the Muslims. And they all returned to Makkah, with their faith and certainty in Allah greatly reinforced. Their trail had increased them in closeness to Allah, and their bitter tribulation refined them and strengthened their resolve.

The blockade had weakened the gallant lady, Khadeejah. She lay down on her bed in Makkah expecting the day that she would meet Allah. It did not take long before breathed her last and died. Her daughters, Zaynab, Umm Kulthoom and Fâṭimah stood round her having a final looking at their mother's bright and beautiful face. That was on the 10th day of Ramaḍân, in the tenth year of her husband's commission as a Prophet.

The Messenger of Allah (ﷺ) buried her with own noble hands at her grave at a place in Makkah called *al-Ḥujoon*.

He then returned home sad.

He hugged his daughters, Umm Kulthoom and Fâṭimah, consoled them and tried to alleviate their pains and agony.

The responsibility of Umm Kulthoom increased. She was now the main mistress of the Prophet's noble household. And she played the role excellently. She had to. For, she is the daughter of the leader of all the women of mankind, Khadeejah bint Khuwaylid.

Migration

The Muslims migrated to Yathrib and the Messenger of Allah (ﷺ) migrated after them. His journey was the greatest gamble known

in the history of mankind and made in the cause of Allah and in supporting the truth.

Umm Kulthoom and Fâṭimah remained in Makkah for their safety.

When the Messenger of Allah (ﷺ) arrived at Madeenah, he sent his boy, Zayd ibn Ḥârithah to Makkah to bring his daughters. They moved to *al-Ḥujoon*, bade farewell to their mother's grave and headed for Madeenah.

Marriage

Two years that were full of great events passed after the migration. During these two years, Umm Kulthoom witnessed the return of her father victorious from the battle of Badr. She also witness the death of her sister and companion Ruqayyah.

At the onset of the third year, her heart was still clouded with sorrow. But she would notice 'Uthmân come to her father to receive condolence, advice and support over the death of his precious wife, Ruqayyah. She would also notice how the tears that rolled down his cheeks expressed his distress and grief.

One day, 'Umar ibn al-Khaṭṭâb (ﷺ) came to the Messenger of Allah (ﷺ) enraged and complaining. When the Prophet (ﷺ) asked him of the matter, he informed him that he offered his daughter, Ḥafṣah who had just been widowed in marriage to Abu Bakr and 'Uthmân and that both of them rejected. The Messenger of Allah (ﷺ) soothed him and said:

"Ḥafṣah will marry someone who is better than 'Uthmân and 'Uthmân will marry someone who is better than Ḥafṣah."

And the Messenger of Allah (ﷺ) married Ḥafṣah, and he is definitely better than 'Uthmân.

The Prophet (ﷺ) then addressed 'Uthmân, "I am giving you Umm Kulthoom — Ruqayyah's sister — in marriage. If they had been ten girls, I would have married them to you." And Umm Kulthoom was also better than Ḥafṣah.

The marriage of Umm Kulthoom to 'Uthmân was contracted on the same bridal gift as that of her sister, Ruqayyah and other women of her status.

She lived with 'Uthmân for six years and saw how the glory of Islam reached the peak of power. She witnessed her father moving from one battle to another victorious, and her husband as favoured Companion and a selfless warrior who fought with his life and wealth.

The trial

In the month of Dhul-Qa'dah, 6 A.H., the Messenger of Allah (ﷺ) set out on his camel, the Qaṣwâ' and led a group of about one thousand five hundred men travelling to Makkah to perform 'Umrah. They bore no arms except only swords in their scabbards.

The Quraysh accosted them and violently prevented them from entering Makkah though the Muslims had reached Ḥudaybiyah — the place of a dried well that is between Makkah and Madeenah but closer to Makkah.

The Messenger of Allah (ﷺ) told his in-law, 'Uthmân: "Go to the Quraysh and tell them that we have not come to fight anyone. We only came to visit the House, honouring its sacredness and bringing with us the sacrifice. And we shall leave."

The heart of Umm Kulthoom trembled in sympathy with her beloved husband. She did not want the Quraysh to harm or betray

him. She was also worried when he was delayed beyond the expected time.

When 'Uthmân did not return after a long waiting, a rumour was spreading among the people that he had been killed. This frightened Umm Kulthoom, and she cried and moaned.

The Messenger of Allah (ﷺ) quickly called the Muslims to give the Pledge of Acceptance (*Bay'ah ar-Riḍwân*). He took the pledge on behalf of 'Uthmân striking his left hand on the right and saying, "This is on behalf of 'Uthmân. For, he is out for an assignment in the way of Allah and His Messenger."

Before we proceed, we need to have a look at some aspects of the personalities of 'Uthmân and Umm Kulthoom.

The Messenger of Allah (ﷺ) wanted to send an envoy to the Quraysh in Makkah, who could negotiate with them on his behalf and inform them that he had not come to fight and that he had only come with the Muslims to honour the House of Allah and slaughter the sacrifice. Is there anything wrong then if they could give him access to the House and allow him to fulfil his intention?

The Prophet (ﷺ) called 'Umar and asked him to be his envoy to the Quraysh. But 'Umar explained that he could not because of the misgiving that the Quraysh had against him. He added that he could not trust them that they would spare his life and that if he agreed to go; they would have regarded that as an opportunity to torment him.

The Messenger of Allah (ﷺ) was convinced of 'Umar's point and excused him.

'Umar then suggested that 'Uthmân be appointed for the task, for he was free of enmity, and he was amiable and soft-spoken. He was also loved by his people who were still polytheists.

It was in the light of this that the Prophet (ﷺ) chose 'Uthmân and assigned him this task. And 'Uthmân willingly accepted it.

'Uthmân left the Muslims' camp at Ḥudaybiyah, equipping himself with the Prophet's advice, invocations and directives.

When he arrived at Makkah, he was a warm and rousing welcome.

They were deceived by their false assumption that, with their friendly and amiable treatment of 'Uthmân, they would be able to shake his belief in Allah and His Messenger and make him renounce Islam.

'Uthmân calmly addressed them and told them what he had come for without any incitement or provocation. On their side, they attempted to be harsh with him so that he could back down under pressure. But he remained calm and composed, and unyielding in his stand.

In their attempt to erode the Muslims' unity, they told him enticingly, "If you want to circumambulate the House, you can do so. We shall not prevent you from doing so."

'Uthmân's response was however admirable. He said, "I cannot circumambulate the House without the Messenger of Allah (ﷺ)!"

They were met with failure

'Uthmân stayed in Makkah later than the expected time. The reason, according to historical narrations, was that he had many relatives who wanted to have a share of his audience one by one, for they had seen him for a long time and they had been yearning to see him.

We knew that Umm Kulthoom was deeply worried when a rumour was making rounds among the people that 'Uthmân had been

killed because of his long and unexpected absence.

She deserved to worry. 'Uthmân was, to the Prophet's daughters, an ideal husband. He was compassionate with his wife and he was very modest. He was so shy that the Messenger of Allah (ﷺ) described him as bashful and that the Angels feel shy in his presence.

'Uthmân was also very wealthy. And he was generous towards members of his family. He was not at all stingy.

A husband whose qualities are these deserves the utmost attention and care of his wife. He deserves to be provided all means of comfort and peace.

Umm Kulthoom who was the daughter of the noblest of mankind was given the best refinement by the Prophet (ﷺ) and Khadeejah. She was taught how to be a responsible lady of the house since her childhood. And her experience with her mother during her illness and her death and how the responsibility of the Prophet's household fell on her afterwards also increased her in refinement.

As we have earlier mentioned, she was a mate to her sister, Ruqayyah, because of the closeness of their ages. She knew through her sister how excellent a husband 'Uthmân was. And after her marriage to him, she had a first hand experience in that so her love for him increased.

Umm Kulthoom experienced difficult and bitter days, firstly, on account of 'Uthmân's departure to Makkah as the Prophet's envoy to the Quraysh; and secondly and most importantly, the rumour that was being spread of 'Uthmân's murder.

And how happy she was when he returned! He had told her — as a husband would tell his wife — of all that he faced while he was away. While the Messenger of Allah (ﷺ) greatly appreciated 'Uthmân's pride in Islam, his pure *Eemân* and his unyielding stand

regarding the Quraysh's enticement, his wife, Umm Kulthoom also increased in her respect and love for her husband.

Truce of Ḥudaybiyah

The Prophet (ﷺ) signed the truce of Ḥudaybiyah with the Quraysh.

'Umar and 'Uthmân were among those who were displeased with the provisos of the truce. When the Messenger of Allah (ﷺ) slaughtered the sacrifice and shaved his head, the majority of the Companions also shaved their heads while some, among whom was 'Uthmân, cut their hair.

When Umm Kulthoom heard her father, the Messenger of Allah (ﷺ) said, "May Allah bless the shavers!" it was hard on her. And signs of sadness showed on her face. She was only pleased when he heard him saying, "And those who cut their hair."

For every term is a Decree!

When the Messenger of Allah (ﷺ) had accomplished the conquest of Makkah in the year 8 A.H., Umm Kulthoom yearned to visit the grave of her compassionate mother, Khadeejah. She discussed the matter with her husband and father, and both agreed. But she could not fulfil that desire, for she died in the month of Sha'bân 9 A.H.

The Messenger of Allah (ﷺ) buried her beside the remains of her beloved sister, Ruqayyah. Both of them were brought together, by Allah's decree, in the house of 'Uthmân; and both of them were sheltered by one grave!!

The Messenger of Allah (ﷺ) stood beside the grave of his two daughters, with his eyes filled with tears and his heart burdened with successive sorrows.

"Say Exalted is my Lord! Was I ever but a human messenger?!"

May Allah be pleased with Umm Kulthoom the Prophet's daughter and the Confined Lady of the Valley! May He let her reside in the abode of His righteous and pious servants!

Fâṭimah az-Zahrâ'

May Allah be pleased with her!

The Messenger of Allah (ﷺ) said, "Fâṭimah is a part of me..!"

She was the only remaining child of the Prophet (ﷺ). The earth had swallowed up the other children during the lifetime of their father. All his fatherly love was then directed towards Fâṭimah. She became the delight of his eye and she aroused his memory.

Her being around her father was really a connected circle formed by Khadeejah — her mother, Zaynab, Ruqayyah, Umm Kulthoom, 'Abdullâh, Ṭâhir and al-Qâsim. Whenever she appeared to the Messenger of Allah (ﷺ) with her beautiful and smiling face, he felt as if all of them were standing before him.

Her birth

A great event that shook the entire city of Makkah and that almost caused a war among its different tribes occurred at the same time that Fâṭimah was born. That was when the Ka'bah was being rebuilt.

The Quraysh had resolved to rebuild the House after it had been affected by torrential rainfall that threatened foundations of its walls.

They started to rebuild the House enthusiastically and every one participated in the honour of building it with whatever they could

afford of money and effort.

Hardly had they arrived at the point of putting *al-Ḥajar al-Aswad* (the Black Stone) back to its place they started arguing as to who should have the honour of doing that. The disagreement almost led to an open war and members of the tribes unsheathed their swords in readiness for war.

The elders of Makkah were concerned about this impending war, and they started thinking of a way to avert this crisis that could cause severe destructions.

After a long deliberation, Umayyah ibn al-Mugheerah, who was one of the wise elders suggested:

"O' men of Quraysh, appoint an arbitrator from among you who will decide on you are disagreeing about, and let him be the first person to enter the Sacred Mosque."

They are all pleased with this suggestion and they said, "We agree!"

So they were all looking at the gate awaiting the first person to enter the Sacred Mosque.

While they were waiting, Muhammad (ﷺ) who was known to them as 'the trustworthy one' appeared in his splendour and steady and balanced steps. He was then a thirty-five years old young man. When they saw him, they shouted in joy, "Here is the trustworthy one, Muhammad, son of 'Abdullâh! We agree that he be our arbitrator!"

Muhammad's wisdom

The 'trustworthy one' listened to their argument. They then asked him to be their arbitrator.

He remained silent for sometime pondering until he was inspired with a solution. He then spread out his garment, put the Black Stone in the middle of it and then said:

"Let the leaders of every group hold the edge of the garment and let them all lift it together."

So they all lifted it until they brought the Stone to its place. The Messenger of Allah (ﷺ) then took it with his noble hand and put it in its place.

The news spread all over the city of Makkah and the people were happy about the problem was solved. They were delighted with the trustworthy Muhammad's wisdom.

The happiness of the Arabs about this great event was expressed in poetry and recorded in the history. Among the poetic passages composed regarding this event were those of Abu Wahab al-Makhzoomi whose meaning goes as follows:

"The tribes quarrelled with one another regarding a best plan; and this quarrel almost caused a misfortune after happiness.

Because of this, mutual hatred replaced mutual love and the fire of war was kindled.

When we noticed that the matter was getting worse and the people were unsheathing their swords against one another;

We agreed that arbitration should be given to the first person who entered with no prior arrangement;

The first person to suddenly enter was Muhammad, the trustworthy; and we said: We are pleased with Muhammad, the trustworthy."

The entire city of Makkah felt that Muhammad (ﷺ) put an end to their disagreement and made the leaders of every clan participate in the honour of carrying the Black Stone. It was as if all the clans had

carried it. This is one of the proofs of Muhammad's wisdom and excellent conduct.

The trustworthy Muhammad (ﷺ) returned to his house, happy to have solved this problem that had occupied their minds and had almost caused bloodshed among them.

When he entered, he was met with the news of the birth of his fourth daughter, Fâṭimah. His face brightened up and he quickly went to his gracious wife with happiness showing all over his face. He congratulated her on her safe delivery, and he showed how happy he was about the beautiful daughter, who was born in a noble day in which blood was protected, swords were sheathed and peace and security prevailed — due to Muhammad's wisdom.

The Prophet (ﷺ) named her Fâṭimah, after his grandmother who bore the name. And he nicknamed her *az-Zahrâ'*.

The noble parents were happy with the birth of Fâṭimah, who was their fourth daughter. The Messenger of Allah (ﷺ) saw in her, auspicious appearance and signs of blessings and prosperity.

The new bay girl was strikingly looked like her father. This made her extremely loved by her father and mother. And Fâṭimah was always much loved by her parents until the final moments of their life.

Her growth

Fâṭimah enjoyed the great love of her parents and sisters, especially her sister Zaynab, who always pampered her, petted her and played with her.

Fâṭimah grew up as an adolescent in a compassionate Prophetic home, under the Prophet's care and attention. She

therefore, started her life with great purity, enjoying abundant refinement, affection and appropriate instructions from her father.

When Zaynab, who had long been caring for her married and moved to her matrimonial home and Ruqayyah did the same, she felt an immense loneliness.

It was reported that Fâṭimah wept when Ruqayyah married, and when her mother asked her the reason for her weeping said: "Do not allow anybody to take me away from you and my father. I can not bear leaving you!"

Her mother then smiled lovingly and gently and then said, "You will never leave us except if you wish to!"

That was how Fâṭimah became more attached to her parents and so much loved them. Her young age might have helped her to go out with her father whenever he visited different sections of the city of Makkah.

Fâṭimah grew up amid the great love from her father and an abundant compassion from her mother. She saw the great Prophetic quality that her father enjoyed, for his Lord had refined him and did so excellently.

She was also impacted by her mother's pure qualities and praiseworthy attributes.

She endeavoured to grow up upon noble character, taking her father as the highest model in all her actions. Allah (ﷻ) says:

﴿لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا۟ ٱللَّهَ وَٱلْيَوْمَ ٱلْـَٔاخِرَ وَذَكَرَ ٱللَّهَ كَثِيرًا ﴿٢١﴾﴾ (سورة الأحزاب: ٢١)

﴾Indeed in the Messenger of Allah [Muhammad] you have a good example to follow for him who hopes for [the Meeting with] Allah

and the Last Day, and remembers Allah much.﴾ *(Qur'an 33: 21)*

That was how Fâṭimah grew up upon perfect chastity, self-dignity, love of good deeds and excellent conduct, drawing from teachings of her, the Prophet of the nation, the Messenger of mercy, the best teacher and educator and the one who guide mankind to the straight path.

The above are the landmarks of her unique personality throughout her life. May Allah be pleased with her!

Early responsibility

Hardly had Fâṭimah reached the age of five that she started noticing that her great father loved being in seclusion and worshipping in the Cave of Ḥirâ'. It was then that the following great verses were revealed to him:

﴿ٱقْرَأْ بِٱسْمِ رَبِّكَ ٱلَّذِى خَلَقَ ﴿١﴾ خَلَقَ ٱلْإِنسَٰنَ مِنْ عَلَقٍ ﴿٢﴾ ٱقْرَأْ وَرَبُّكَ ٱلْأَكْرَمُ ﴿٣﴾
ٱلَّذِى عَلَّمَ بِٱلْقَلَمِ ﴿٤﴾ عَلَّمَ ٱلْإِنسَٰنَ مَا لَمْ يَعْلَمْ ﴿٥﴾﴾ (سورة العلق: ١-٥)

﴾Read! In the Name of your Lord Who has created [all that exists]. He has created man from a clot [a piece of thick coagulated blood]. Read! And your Lord is the Most Generous. Who has taught [the writing] by the pen. He has taught man that which he knew not.﴾ *(Qur'an 96: 1)*

The Messenger of Allah (ﷺ) announced that Allah sent him to the entire mankind as a witness, giver of good tiding, a warner, a caller unto His way by His permission and an illuminating lamp.

The Qur'anic verses started coming down successively as revelation from Allah, the Exalted. Allah says:

﴿يَٰٓأَيُّهَا ٱلۡمُدَّثِّرُ ۝١ قُمۡ فَأَنذِرۡ ۝٢ وَرَبَّكَ فَكَبِّرۡ ۝٣ وَثِيَابَكَ فَطَهِّرۡ ۝٤ وَٱلرُّجۡزَ فَٱهۡجُرۡ ۝٥ وَلَا تَمۡنُن تَسۡتَكۡثِرُ ۝٦ وَلِرَبِّكَ فَٱصۡبِرۡ ۝٧﴾ (سورة المدثر: ١-٧)

﴿O' you [Muhammad] enveloped [in garments]! Arise and warn! And magnify your Lord [Allah]! And purify your garments! And keep away from *ar-Rujz* [the idols]! And give not a thing in order to have more [or consider not your deeds of Allah's obedience as a favour to Him]. And be patient for the sake of your Lord [i.e. perform your duty to Allah]!﴾ *(Qur'an 74: 1-7)*

Fâṭimah (ﷺ) was witnessing this historic and everlasting development in the life of her father who had now assumed a great responsibility of a leading and message-carrying Ummah, and of a civilization that was the seal for all civilizations whose fundamental are universal and teachings are human.

Therefore, Fâṭimah had to feel this new atmosphere in the house of her father; an atmosphere redolent with divine revelation and surrounded by the heavy burden of calling people to the way of Allah in the face of ferocious, unjust and hostile opposition from the Quraysh.

Fâṭimah also suffered from the evil plans of the disbelievers against her great father. Often times, she wished that she could sacrifice her life for her father's sake and prevent the Quraysh from harming him. But how could that be possible, while she was a very young girl?!

Here was she, looking at her mother standing beside her father, the Messenger of Allah (ﷺ) after revelation had come to him in the Cave of Ḥirâ'. He had entered the house to his wife with a trembling heart. Khadeejah told her husband, allaying his fears: "Never! By Allah, Allah will never disgrace you. You keep good relations with your Kith and kin, serve your guests generously, help the poor and

the destitute and assist the deserving calamity-afflicted ones."

Khadeejah (رضي الله عنها) then supported her husband with her life and wealth, sharing with her husband all the difficulties he faced in course of delivering the message of His Lord.

This glorious and everlasting stand of Khadeejah could not go unnoticed by Fâṭimah, though she was then a young girl. It rather stirred her thoughts and reactions.

It was a great responsibility — and this was what Allah willed and whatever He wills He does — that Fâṭimah the Prophet's young daughter had to utter the statement of *Tawḥeed* during the first years of her life and to grow up pure and purified from the filth of idols. She had to follow the religion of Islam, the pure and straight religion, which Allah chosen for His servants.

﴿فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَتَ ٱللَّهِ ٱلَّتِى فَطَرَ ٱلنَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ ٱللَّهِ ۚ ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ ... ﴿٣٠﴾﴾ (سورة الرُّوم: ٣٠)

﴿So set you [O' Muhammad] your face towards the religion [of pure Islamic Monotheism] *Ḥaneef* [worship none but Allah Alone]. Allah's *Fiṭrah* [i.e. Allah's Islamic Monotheism] with which He has created mankind. No change let there be in *Khalq-illâh* [i.e. the religion of Allah — Islamic Monotheism]: that is the straight religion...﴾ *(Qur'an 30: 30)*

The Messenger of Allah (ﷺ) started calling his people to Islam with resolution and power of faith. He did not bother himself with the persecution of the disbelievers and their denying of him because he found strength, support and assurance in the verses of the glorious Qur'an. He also found in his beloved wife a demonstration of great faith and enormous support that helped him to fulfill the message for which Allah selected him and assigned him to deliver to mankind.

We have mentioned earlier that the Messenger of Allah (ﷺ) and his Companions were being daily persecuted by the Quraysh. Fâṭimah also experienced pains of the polytheists' denial of her father whom she greatly loved.

The apex of the pains she experienced since the beginning of the *Da'wah* was that vicious boycott in which the Muslims were boycotted, along with members of Banu Hâshim clan, in the valley of Abu Ṭâlib. The boycott and its resultant hunger and pain had impacted negatively on her health, thereby making physically weak throughout her life.

A great calamity

In spite of her tender age, Fâṭimah suffered a great calamity that filled her heart with sorrow and distress. Soon after she came out of the tormenting boycott, her mother suddenly fell ill and became bed-ridden. She was completely startled by that suffering that afflicted the purest and the noblest of all mothers.

It did not take long before Khadeejah died in that illness. Fâṭimah and her sisters were severely grieved by the death of their mother. And the Messenger of Allah (ﷺ) also immensely grieved for the death of his precious and dutiful wife.

The Makkan period of thirteen years was really hard upon the Muslims generally, and the Prophet's household particularly. Fâṭimah witnessed many of the events of those years.

She witnessed the migration of her sister, Zaynab and her husband, 'Uthmân along with many Muslims to Abyssinia.

She had witnessed the disbelievers putting harmful things on her father while she was crying and screaming, and her father told

her, "My daughter, do not cry, for certainly, Allah will protect your father!"

She witnessed the revelation of the verses of the Qur'an. And she was extremely happy whenever she listened to the clear verses of Allah's Book being delicately and touchingly recited by her father.

After the death of her mother, she found, in front of her, great responsibilities towards her father while he was facing difficult and bitter situations in the course of calling to the way of Allah. She shared these great responsibilities with her sister, Umm Kulthoom, who tried to ease things for her.

Fâṭimah was really forbearing. She doubled her efforts, bore the difficult events with patience and endured hoping to get her reward from Allah. She stood beside her father to compensate him for what he lost through the dead of her mother, the most precious mother and the noblest wife. And the Messenger of Allah (ﷺ) gave his daughter, Fâṭimah abundant love, affection, compassion and care.

The little Fâṭimah, the bereaved and the responsible girl really needed this love and this care. Which heart is then bigger that Muhammad's, and which compassion is greater that his?!

The emigrant

The disbelievers' persecution of the Muslims became too much, and the physical persecution was extended to the person of the Prophet (ﷺ) himself, especially after the death of his uncle Abu Ṭâlib and his wife, Khadeejah.

The Pledge of 'Aqabah took place, followed by migration of the Muslims to Madeenah, the abode of the Anṣâr, the protectors of Islam. Fâṭimah migrated in the company of her sisters, Ruqayyah and

Umm Kulthoom, and her step-mother, the mother of the faithful Sawdah bint Zam'ah (ﷺ).

Ruqayyah did not migrate with her husband, 'Uthmân. She rather remained with her sisters.

As for Sawdah, the Messenger of Allah (ﷺ) (married her and) consummated the marriage with her a while after the death of his wife Khadeejah.

The above were members of his household then.

He did not take them along with him during his migration. He made them remain in Makkah. While he was away from them, they were seriously worried and they could only felt peace of mind when they heard of his safe arrival at Madeenah.

They and other Muslim women who did not migrate with their husbands and fathers — such as members of Abu Bakr's household like his wife, Umm Roomân and his daughters, 'Â'ishah, whom the Messenger of Allah (ﷺ) had proposed marriage to before his migration, and Asmâ' — used to get some relief and solace.

We should not forget the household of the Prophet's uncle, 'Abbâs ibn 'Abdul-Muṭṭalib. His wife, Umm al-Faḍl was among the women who had embraced Islam and believed in Allah and His Messenger (ﷺ). She had been like a compassionate mother to the Prophet's daughters.

One night, Zayd ibn Ḥârithah knocked their door, having been sent by the Messenger of Allah (ﷺ) to bring them to Madeenah.

They were very happy and learnt from him everything that was of their concern about the Prophet (ﷺ). They get themselves prepared and none of the polytheists knew of Zayd's arrival in Makkah.

Then Zayd took them out of Makkah under the cover of the night, putting his trust in Allah and heading for Madeenah.

At that time, Fâṭimah was an eighteen-year old young lady, full of energy and burning with passion. Her main preoccupation was to see the face of her beloved father and hear his sweet words. She would remember all this and would not mind the hardship of the journey or the long distance. She wanted the time to run fast and she was in haste to arrive at Madeenah even if she had to travel on the wing of a bird.

While Zayd would halt with them at appropriate places so that they could have a rest, Fâṭimah only agreed to halt hesitantly in obedience to her sisters, Ruqayyah and Umm Kulthoom and the mother of the faithful, Sawdah.

Arrival of the convoy

The convoy entered the city of Madeenah through one of its sections. Here was Fâṭimah, finding her camel so slow and wishing to come down from her *hawdaj* (camel litter), run on her feet into the waiting arms of her father and give him loving kisses!

Dear reader, if it is noticed that I have given free rein to my imaginations, that is due to my actual feeling of the love that Fâṭimah had for her father.

And they met!

It was the eyes that talked instead of the tongues; and the tears — tears of happiness — that expressed the feelings rather than the words. Tears actually give better expression about sincere feeling.

The Messenger of Allah (ﷺ) received them honourably, embraced them with his big heart and thanked Zayd for the great task that he had performed.

With this blessed journey, Fâṭimah bade farewell to Makkah, her beloved city that witnessed her childhood and youth age for she was then an eighteen-year-old young lady. Ever since, she did not set her eyes on Makkah until the 8th year of Hijrah on the day of the conquest of Makkah.

'Ali and Fâṭimah

After the Prophet's marriage to 'Â'ishah (رضي الله عنها), prominent Companions of the Messenger (ﷺ) came forward asking for the hand of his daughter, Fâṭimah in marriage. They had abstain from doing so while she was the only with her father serving him.

Abu Bakr (رضي الله عنه) and then 'Umar (رضي الله عنه) successively asked for Fâṭimah's hand in marriage. But the Messenger of Allah (ﷺ) gently and graciously asked both of them to excuse him for not being able grant their request. 'Umar then suggested to 'Ali (رضي الله عنه) to come forward and win the honour of being the Prophet's son-in-law.

'Ali asked himself: "Do you think that the Messenger of Allah (ﷺ) will accept 'Ali's proposal after he had refused the proposals of his two Companions, Abu Bakr and 'Umar?!"

But 'Umar reminded him of early acceptance of Islam, his family relationship with Allah's Messenger (ﷺ) and his position in his estimation. He kept on convincing 'Ali until he was convinced.

'Ali went to the Messenger of Allah (ﷺ) and bashfully sat close to him. He was unable to tell the purpose of his coming. He sat down there for a long time without saying a word. He was reluctant to make his request, fearing that it might be rejected.

The Messenger of Allah (ﷺ) gently looked at him with a smiling face and then asked him, "What is the matter, son of Abu Ṭâlib?"

'Ali replied in a very low voice and with an extreme shyness, "I am asking for the hand of Fâṭimah, daughter of Allah's Messenger in marriage."

The Prophet (ﷺ) responded with a bright face saying, "Welcome!"

'Ali took his leave, unable to believe his ears.

When some of those who knew the matter asked him of the result, he told them: "I talked to the Messenger of Allah (ﷺ) about the matter and he said, 'Welcome!' "

On the following day, 'Ali went to the Messenger of Allah (ﷺ) and repeated the same request for confirmation.

The Messenger of Allah (ﷺ) asked him, "Do you have any other thing?" And he answered in the negative. The Messenger of Allah (ﷺ) then asked him, "Where is your Khatami armoured plate that I gave to you?" He replied that it was still with him.

When he brought it, the Messenger of Allah (ﷺ) asked him to sell it so that he could get the bride prepared with its price.

'Uthmân bought the armour plate from him for four hundred and seventy dirhams. 'Ali gave the money to the Messenger of Allah (ﷺ).

The Messenger of Allah (ﷺ) gave part of the money to Bilâl to buy some perfume and gave the rest to Umm Salamah to buy things that the bride might need.

He looked at Anas, his houseboy and told him, "Go and call Abu Bakr, 'Umar, 'Uthmân, Ṭalḥah, Zubayr and a number of Anṣâr."

He then went in to inform his daughter that 'Ali had come forward to ask for her hand in marriage. Fâṭimah shyly kept silent, and that was the sign of acceptance.

The Messenger of Allah (ﷺ) came out and found the elder Companions present. He then addressed them:

"All praise is due to Allah, Who is praised for His blessings, worshipped by His might and obeyed by His authority. He is the only Protector against His own punishment, and the only One Whose command is implemented in the heaven and in the earth. He created the creature with His power and gave them glory through the adherence to His religion. He honoured them with His Messenger Muhammad (ﷺ).

Indeed, Allah (ﷻ) makes marriage relationship the means of maintaining human progeny. He makes an obligation and a comprehensive blessing. He connects, through marriage, the kinship and makes joining the ties of kinship obligatory upon mankind. Allah says:

﴿وَهُوَ ٱلَّذِى خَلَقَ مِنَ ٱلْمَآءِ بَشَرًا فَجَعَلَهُۥ نَسَبًا وَصِهْرًا ۗ وَكَانَ رَبُّكَ قَدِيرًا ۝٥٤﴾

(سورة الفرقان: ٥٤)

﴾And it is He Who has created man from water, and has appointed for him kindred by blood, and kindred by marriage. And your Lord is Ever All-Powerful to do what He wills.﴿ *(Qur'an 25: 54)*

And for every matter there is a Decree. Allah blots out what He wills and confirms what He wills. And with Him is the Mother of the Book.

Indeed, Allah commanded me to give Fâṭimah in marriage to 'Ali, and I take you as witnesses that I have done so upon a bridal gift of four hundred dirhams, if 'Ali agreed with that. This is the established Sunnah and an obligation. May Allah join them together in peace and make their children gateways of mercy, treasures of wisdom and source of security for the Ummah.

This is what I have to say and beseech to forgive me and you."

The Messenger of Allah (ﷺ) then ordered that a tray of dates be presented to the guests, and he told them to pass it around.

Suddenly, 'Ali appeared to them. The Messenger of Allah (ﷺ) smiled and told him, " 'Ali, Allah commanded me to give Fâṭimah to you in marriage. And I have done so upon four hundred dirhams."

'Ali said, "I agree, Messenger of Allah."

Then 'Ali prostrated in gratitude to Allah. When he raised his head the Messenger of Allah addressed him, "May Allah bless you and bless your efforts. May He bring out of you many pleasant offspring."

The invocation was accepted, for it was an invocation of a Prophet, rather an invocation of the leaders of the Messengers. Allah had really brought out of them many pleasant offspring.

That was the marriage of 'Ali and Fâṭimah was witnessed by a group of eminent Companions. Ever since, 'Ali lived happily in his marriage with the daughter of the greatest creature, Muhammad (ﷺ).

A night blessed by Allah and His Messenger, (ﷺ)

On the night of Fâṭimah and 'Ali's marriage, the Messenger of Allah (ﷺ) asked Umm Salamah to take the bride to 'Ali's house which he had equipped for their dwelling and to wait for him there.

When the Messenger of Allah, finished from the *'Ishâ'* prayer, he went to 'Ali's house. When he arrived there, he asked for water, made ablution and made the following supplication:

"O' Allah, bless them and bless their offspring."

He then advised his daughter to honour her husband. He also advised 'Ali with the following words:

" 'Ali, do not get angry, and when you get angry sit down. Remember Allah's power over the servants and His tolerance of their sins. If you are advised to fear Allah, abandon your anger and go back to your deliberateness."

All the Muslims were happy with Fâṭimah's marriage to 'Ali. It was reported that Ḥamzah brought two rams which he slaughtered and distribute their meat to the inhabitants of Madeenah.

'Ali (ﷺ)

In order to complete topic of Fâṭimah's marriage to 'Ali, we would like to tell the readers something about 'Ali — though he was popularly known to all.

He is 'Ali son of Abu Ṭâlib, the Prophet's uncle. His mother was Fâṭimah bint Asad, the first Hashimite woman born to a Hashimite man.

'Ali is one of the ten Companions who were given the glad tidings of Paradise, the first young boy to accept Islam and a member of the six-men Shoura Council.

The Messenger of Allah (ﷺ) said about him, "He who I regard a friend is also a friend of 'Ali. O' Allah, treat as a friend whoever regards 'Ali a friend and treat as enemy whoever regards him an enemy."[77]

[77] The hadith is classified as *ṣaḥeeḥ*, by Shaykh al-Albâni; see: *as-Silsilah aṣ-Ṣaḥeeḥah*, hadith no. 1750.

He also told him, "None loves you but a believer and none hates you but a hypocrite."[78]

Abu Nu'aym introduced him as follows: "He is the leader of the people, ardent follower of the Prophet and the Creator's beloved. He is the door of knowledge and sciences, the standard of the rightly-guided, light of the obedient, friend of the righteous and the leader of the just rulers. He was among the earliest ones to respond to the call of Islam, the strongest of them in justice and certainty, the greatest of them in intelligence and the fullest of them in knowledge. He is the adornment of the knowledgeable and the model of the pious.

He taught the realities of *Tawḥeed*. He had an intelligent mind, the inquisitive tongue, the comprehending ear and the fulfilled covenant.

He repelled the perfidious, subdued the unjust and defeated the apostate."

'Ali was born ten years before the Messenger of Allah (ﷺ) was commissioned a Prophet. He grew up in his house, so his mental faculties responded to the reality of Prophethood and its greatness, and he learnt from the Prophet (ﷺ) truthfulness in words, strong heart and eloquence.

He took after the Messenger of Allah (ﷺ) in his qualities.

When the noble Prophet (ﷺ) was commissioned, 'Ali was among the first persons to benefit from this divine light. He was very happy with this gracious call, and he was the first Muslim to pray with the Messenger of Allah (ﷺ).

Since the beginning of Prophetic mission, signs of wisdom started to manifest in the personality of 'Ali. He played a heroic role

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[78] Reported by Tirmidhi, an-Nasâ'i and Ibn Mâjah. Shaykh al-Albâni classified it as *ṣaḥeeḥ*. See: *as-Silsilah aṣ-Ṣaḥeeḥah*, hadith no. 4187.

on the day of the Prophet's migration to Madeenah. He was also among the frontline fighters in the way of Allah, holding the standard in every battle.

On the day of the Battle of Badr, he played an extremely laudable role. He did the same during the Battle of Uḥud. In the Battle of Khandaq (the Trench), he killed the hero of the polytheists, 'Umar ibn Wudd al-'Âmiri. 'Ali was the hero of the war in the Battle of Khaybar.

He was rightly nick-named, 'Judge of the Ummah' and 'Hero of Islam'.

Fâṭimah, on her part, was an exemplary wife. She had to be so because she had the honour of being the daughter of Muhammad (ﷺ) whom Allah praised in the glorious Qur'an in the following words:

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ۝٤﴾ (سورة القلم: ٤)

﴾And verily, you [O' Muhammad] are on an exalted standard of character.﴿ *(Qur'an 68: 4)*

She also had the honour of being the daughter of the leader of all the women, Khadeejah bint Khuwaylid.

Fâṭimah was contented with the economic situation of 'Ali who was then poor. She lived with him in protection of the honour of her husband and with patience, seeking the reward of her Lord. She would perform the household chores and carry out her obligations as a responsible mother. She was always pleased with the little food and drink. And not only that, she was also satisfied with tasteless food.

While she was still a young and energetic woman, she complained to her husband about the difficulties she faced in household chores. The complaint was not a show of displeasure or discontent. It was only to express a feeling that humans ordinarily

have. So her husband told her to go to the Messenger of Allah (ﷺ) and present her case to him, that he might give her a house help who could assist her.

The Qur'an and the Cure

Fâṭimah went to her father and complained to him and showed him her palms that had cracked from hand milling.

The Messenger of Allah (ﷺ) looked at her with pity and affectionately placed his noble hands on her shoulder. He then taught her to read repeatedly *Soorahs al-Ikhlâs, al-Falaq* and *an-Nâs*. He told her that they are of the best help.

Fâṭimah returned home with this great provision from the Messenger of Allah (ﷺ), as she returned with greater confidence in Allah that He would give her great reward for her patience.

A poor, an orphan and a captive

Some scholars of *Tafseer* tell us, about the cause of revelation of the following verses:

﴿وَيُطْعِمُونَ ٱلطَّعَامَ عَلَىٰ حُبِّهِۦ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ۝٨ إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ ٱللَّهِ لَا نُرِيدُ مِنكُمْ جَزَآءً وَلَا شُكُورًا ۝٩﴾ (سورة الإنسان: ٨-٩)

﴾And they give food, in spite of their love for it [or for the love of Him], to the *Miskeen* [the poor], the orphan, and the captive [saying], 'We feed you seeking Allah's Countenance only. We wish for no reward, nor thanks from you.﴿ *(Qur'an 76: 8-9)*

They said: " 'Ali and Fâṭimah were observing fast one day and that they had prepared, for breaking their fast, a kind of food that

contained some butter. When the sun set and they sat down for breaking the fast, they heard a knock on their door. 'Ali stood up and asked, 'Who is that?' A voice answered, 'A hungry poor man.'

'Ali went back inside brought the food together into a bag and gave to that poor man who thanked him and supplicated for him. So he and Fâṭimah broke their fast on only bread and water.

On the following day, and at the same time, when 'Ali and his wife Fâṭimah were about to take the morsel of their food, there was a knock on the door. 'Ali stood up and asked, 'Who is that?' A voice came from outside, 'An orphan who is displaced and starving.'

'Ali did as he did the yesterday. He carried the food in a bag to that orphan. And he and his wife broke their fast on bread and water, without feeling any inconvenience or displeasure.

The incidence repeated itself on the third day and the knocking man answered that he was a captive. So 'Ali gave him the food he and his wife wanted to break their fast with. And as they did in the two previous days, they broke their fast on only bread and water.

Do you think that the person who knocked the door on those three days was the same person, or different persons: a poor man, an orphan and a captive?

Narrations of the scholars of *Tafseer* indicate that the knocker was Angel Gabriel who came to test the faith and patience of 'Ali and Fâṭimah.

For, after that, Jibreel came to the Messenger of Allah (ﷺ) and informed him of the incidence. He gave him good tiding that 'Ali and Fâṭimah would have a carriage of silver in Paradise as a suitable reward."

Blessed offspring

The Messenger of Allah (ﷺ) said: "Allah created the progeny of every Prophet from his own self, but created my progeny from 'Ali."[79]

A year after 'Ali and Fâṭimah's marriage, the Prophet (ﷺ) had his first grandson from Fâṭimah. He was named *al-Ḥasan* and the Messenger of Allah (ﷺ) was extremely happy. He himself did *Taḥneek* for him with a date, slaughtered a sacrifice and named him.

Then *Ḥusayn* — father of the martyrs and the hero of the war of Karbalâ — was born.

After sometime, Fâṭimah also gave birth to another boy named Muḥsin, but he died very young. Then Allah blessed this noble household with the flower of Banu Hâshim, Zaynab.

Zaynab was married to her exceptionally generous cousin, 'Abdullâh ibn Ja'far. She witnessed the Karbalâ massacre of 60 A.H. in all its horrible phases. She played a great role in preserving the progeny of al-Ḥusayn and the Prophet's descendants.

Fâṭimah was blessed with another flower named, Umm Kulthoom after her aunt. Umm Kulthoom bint 'Ali was to be later married to 'Umar while he was the commander of the believers. She gave birth to Zayd and Ruqayyah.

The Prophet's Household

When the noble verse:

[79] This hadith is reported by aṭ-Ṭabarâni; and Shaykh al-Albâni classified it as *Mawḍoo* (fabricated). See: *as-Silsilah aḍ-Ḍa'eefah*, hadith no. 801.

﴿ ... إِنَّمَا يُرِيدُ ٱللَّهُ لِيُذْهِبَ عَنكُمُ ٱلرِّجْسَ أَهْلَ ٱلْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴿٣٣﴾ ﴾ (سورة الأحزاب: ٣٣)

﴾... Allah wishes only to remove *ar-Rijs* [evil deeds and sins] from you, O' members of the family [of the Prophet] and to purify you with a thorough purification.﴿ *(Qur'an 33: 33)*

The Messenger of Allah (ﷺ) was with Umm Salamah — one of his wives — so he called 'Ali, Fâṭimah, Ḥasan and Ḥusayn and covered them with a garment. He then said:

"O' Allah, these are members of my household and my special ones. O' Allah, remove from them the impurity of sins and give them an extensive purification." He said that three times. He then said:

"O' Allah, give Your blessings and favours to the family of Muhammad as You have done for the family of Ibraheem. Indeed, You are Praiseworthy and Honourable."

Prophet's love for Fâṭimah

Fâṭimah enjoyed the love of her father. He would shower on her his affection and compassion, for she was the only favoured daughter of her father since her other sisters had died. Therefore, she deserved that great love, favour and joy.

The Messenger of Allah (ﷺ) would express his live for his dear daughter in the most intense and the most suitable situations. In spite of this great love, the Messenger of Allah (ﷺ) would explain that good deeds and piety were indispensable.

One day, the Messenger of Allah (ﷺ) stood up and proclaimed:

"O' people of Quraysh! Buy (i.e. save) yourselves (from the Hellfire) as I cannot save you from Allah's Punishment; O' Bani 'Abd Manâf! I cannot save you from Allah's Punishment, O' Ṣafiyah bint 'Abdul-Muṭṭalib! I cannot save you from Allah's Punishment; O' Fâṭimah bint Muhammad! Ask me anything from my wealth, but I cannot save you from Allah's Punishment."[80]

On another occasion, the Messenger of Allah (ﷺ) made it clear that his love for his beloved daughter could not prevent him from implementing Allah's ordained punishment among the people.

It is reported in the books of *Seerah* that a Qurayshi woman committed theft. So members of her family came to Usâmah ibn Zayd, the Prophet's favourite and the son of his favourite, requesting him to intercede with the Messenger of Allah (ﷺ) on behalf of the woman who committed theft.

Usâmah went to Allah's Messenger (ﷺ) begged him not to cut the hands of that woman. But the Prophet (ﷺ) said angrily, "Usâmah! Are you interceding concerning one of Allah's ordained punishment?!"

He then rose up and addressed the people. After he had praised Allah as it is due he said:

"O' people! The nations before you were destroyed because if a noble person committed theft, they used to leave him, but if a weak person among them committed theft, they used to inflict the legal punishment on him. By Allah, if Fâṭimah, the daughter of Muhammad committed theft, I will cut off her hand!"[81]

The Messenger of Allah (ﷺ) expressed his love for his dear daughter one day when he told her, "Indeed, Allah is pleased with

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[80] Reported by Bukhari.

[81] Bukhari and Muslim.

your pleasure and He is angered if you are angry."[82]

The Messenger of Allah (ﷺ) also said once: "The best women of the mankind are four: Maryam, Âsiyah, Khadeejah and Fâṭimah."

Abu Tha'labah al-Khushani said: "Whenever the Messenger of Allah (ﷺ) came back from a journey or war he would first visit the mosque where he would pray two *rak'ahs*. He would then visit his daughter, Fâṭimah. And finally, he would visit his wives."

Fâṭimah: A part of me

We have said in the beginning of this chapter that the Prophet (ﷺ) said, "Fâṭimah is a part of me. Whatever hurts her hurts me!"

This statement from the Messenger of Allah (ﷺ) was to underline the status she occupied in his big heart.

Here is the reason for this statement: One time, 'Ali wanted to marry another wife and Fâṭimah came to her father crying and complaining. She told him of what her husband, 'Ali wanted to do.

The Messenger of Allah (ﷺ) set her mind at rest and soothed her. He then alluded to how concerned he felt about the matter in the presence of 'Ali with his statement: "Fâṭimah is a part of me. Whatever hurts her hurts me!"

'Ali understood the Prophet's intention and kept that to himself. He then examined himself, reviewed his stand with Fâṭimah,

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[82] This hadith is reported by al-Ḥâkim who classified it as *ṣaḥeeḥ*; but adh-Dhahabi in his commentary on al-Ḥâkim's book criticized this classification and pointed out that there is a narrator in the chain of transmission of the hadith, Ḥusayn ibn Zayd. He said about him, *Munkar al-Ḥadeeth* (he narrates objectionable hadith). Therefore, the best we can say about this hadith is that it is *ḍa'eef* (weak).

the Prophet's daughter and cast a retrospective look at the burdens of life she had carried with him, her patience upon difficulties, her love and selflessness, and her sincere faith.

He then decided to back down from taking another wife with Fâṭimah still with him. 'Ali was a gallant and an earnestly enthusiastic Muslim and a truthful believer. How could he then hurt the dearest person to him and the noblest creature in the sight of Allah?!

It was reported that 'Ali never married any other woman with Fâṭimah while she was alive. It was only after her death that he could allow himself to marry other women and have many children.

Miswar ibn Makhramah narrated that he heard the Messenger of Allah (ﷺ) say on the pulpit, "Fâṭimah is a part of me. Whatever hurts her hurts me!"

This is the high status that Fâṭimah attained in the estimation of her father and her husband — and also in the estimation of all Muslims.

Greatest example for earlier and latter generations

Fâṭimah laid down for us an exceptional example in her marital life, in her excellent relationship with her neighbours and relatives and in her role as a mother by giving her children the proper Islamic education. This is in addition to the never-ending household chores.

At the same time she was keen at doing deeds that could make her attain Allah's pleasure by obeying Him and His Messenger (ﷺ). She performed her prayers at their prescribed times. She spent a great

part of her efforts and wealth in the way of Allah. She was always truthful in her words and emulated the exemplary qualities of her father.

By this, she became a righteous model for any Muslim woman who is knowledgeable, struggler in the way of Allah and educator — at all generations and in all places.

'Â'ishah (ﷺ) said, "I have never seen anyone who was like the Messenger of Allah (ﷺ) in speech and walk than Fâṭimah."

She also said, "I have never seen anyone more virtuous than Fâṭimah."

Whenever Fâṭimah visited her father, he would hold her hand, sit her beside himself and welcome her in the most beautiful manner.

The three axes

In the course of studying the life of Lady Fâṭimah, we can notice that her life revolved around three axes:

1. Islam and *Eemân*
2. Fatherhood, motherhood and brotherhood
3. Family

One: Fâṭimah opened her eyes to the life and started understanding things at the same time that her father was being commissioned as a Prophet. She was five years old when the first revelation came to her father from Allah, the Exalted.

She opened her eyes to a new world in the life of Quraysh, Makkah and the Arabs. Her soul embraced Islam and *Eemân* while the verses of the Qur'an were being revealed unto the heart of the Messenger of Allah (ﷺ). She memorised, understood and absorbed.

She lived the great events such as rejection and denial of the message that her father was carrying, and she witnessed the detention, persecution, banishment and expulsion of the Muslims. She also saw her father's steadfastness, his seeking of Allah's help and his contempt for the hardships and evil plans of the enemy.

She was greatly impacted by all the above, making her an example of a believing and patient woman who seeks reward from Allah.

She received Islam and *Eemân* from the purest source, the Messenger of Allah (ﷺ). She abundantly drew from his spring until she was satiated.

Two: Fâṭimah was the fourth daughter of her mother, Khadeejah. She enjoyed a deep love of her parents without pampering or discrimination.

It is reported that, of all her sisters, she physically resembled her father the most, as Zaynab was the one who bore the greatest resemblance to their mother, Khadeejah.

Fâṭimah's love for her father was very great. Of all her sisters, she accompanied him the most. And she always kept her father's company until Allah called him to Himself.

As regards her love for her mother, this manifested during days of tribulation when the Muslims were boycotted at the valley of Abu Ṭâlib and were made to taste two bitter things. Khadeejah finally died of an illness at the end of the boycott.

Fâṭimah was an excellent helper for Umm Kulthoom in taking care of their ailing mother. It was since that period that she started feeling a sense of responsibility while she was still a five-year-old young girl.

Furthermore, Khadeejah's death left its impact particularly on the Prophet's household and generally on the entire Muslim community.

Three: Fâṭimah felt the vacuum and she felt a deep injury in her heart with the death of her mother. But the Messenger of Allah (ﷺ) compensated her with what Allah permitted of love and affection. He indeed played the role of father and mother at them same time.

All these great events had moulded her in a way that reflected on her future situation in the matrimonial home, making her a model wife who acknowledged her husband's full rights. She realised that her husband fully deserved to be loved, obeyed and served.

She never annoyed her husband, 'Ali. She bore the difficulties of life with him. She took excellent care of her children, Ḥasan, Ḥusayn, Zaynab and Umm Kulthoom.

As for Ḥasan, he inherited from her deliberateness, wisdom, deep faith, truthfulness of Islam, shunning of the adornments of this world and satisfaction with the great reward that is with Allah.

All these qualities manifested in him the day he deemed himself far above the frivolities of this world, the day he protected the blood of the Muslims from being shed because of positions of authority, however high they might be. The prediction of her grandfather, the Prophet (ﷺ) really materialised in him. For he had said about him:

"Indeed, Allah will use this son of mine to make peace between two warring Muslim groups."

Ḥasan's cession of the position of caliph to Mu'âwiyah ibn Abi Sufiyân was a climax in manifestation of *Eemân*, Islam and gallantry.

Then came the role of Ḥusayn, the chief of the youth of Paradise. He was also an apex in demonstration of Islamic teachings and faith by refusing to be humiliated by the covetousness of Yazeed ibn Mu'âwiyah. He had not set out from Hijâz to Kufah in Iraq in pursuit of leadership as much as he had done so to correct the path that the Muslims had then taken that had made deviated from the path of the Hereafter to that of this world.

He set out hoping to attain martyrdom in the way of Allah and seeking His pleasure will all his efforts. He had recorded in the pages of human history, the most sincere example for those who want to accomplish the truth and defeat falsehood.

As for Zaynab, she was the fortress of the Prophet's household after the martyrdom of Ḥusayn in a group of some of his children, nephews, relatives and followers. She was the one who stood bravely against Yazeed without any fear.

She could be remembered for her marvellous stand at the grave of her grandfather, (ﷺ) after the carnage of Karbalâ saying, "O' grandfather, I am announcing to you the death of Ḥusayn!"

I remember this statement of hers and I am feeling it with all my senses. I could help shedding copious tears!

Zaynab was the one who won the admiration and respect of scholars and jurists. They would visit her in her home in Egypt and draw from her abundant knowledge and benefit from her truthful faith.

As for Umm Kulthoom, in addition to the noble oasis from which she originated, she also attained glory through her marriage to the commander of the believers, 'Umar ibn al-Khaṭṭâb, the just leader and one of the best rulers throughout human history.

I could remember her on the day 'Umar asked her father for her hand in marriage. 'Umar was much inclined towards having marriage relationship with members of the Prophet's household. He was very proud of that.

'Ali gave acceded to 'Umar's demand and gave Umm Kulthoom in marriage to him. She bore him children and she was an excellent and righteous wife.[83]

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Ḥasan, Ḥusayn, Zaynab and Umm Kulthoom are the children of Fâṭimah bint Muhammad (ﷺ), some of them from others, is the third axis in the life of Fâṭimah. May Allah be pleased with all of them!

The hardest and the most difficult separation

The Messenger of Allah (ﷺ) performed the farewell Ḥajj and firmly established the pillars of Islam. And Allah perfected the religion of Islam and completed the divine revelation with His following honourable saying:

﴿... ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِى وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا ... ۝٣﴾ (سورة المائدة: ٣)

﴿... This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islam as your religion...﴾ *(Qur'an 5: 3)*

[83] *A'lâm an-Nisâ'* by Kahâlah.

The Messenger of Allah (ﷺ) then fell ill. Fâṭimah rush to assure herself of his well-being. When she visited him, he smiled at her cheerfully. He then took her hand, kept it on her side, drew her near to himself and told her something in confidence that made her cry. He again told her another secret that made her smile.

'Â'ishah (رضي الله عنها) said: "I have never seen a day in which joy as close to sorrow as I have seen today. I wanted to know the reason so asked Fâṭimah to tell me what made her cry and smile. But she said: 'I could not reveal the secret of the Messenger of Allah (ﷺ).'

But after the Prophet's death, 'Â'ishah asked Fâṭimah to tell her that secret and she said,

'Now I can tell you. He told me, 'Angel Jibreel used to revise the Qur'an with me once every year, but this year, he reviewed it with me twice. And the interpretation I could give this is the end of my life in this world is near.' That was the reason for my crying.'

He then told me, 'You will be the first of the members of my household to join me; and I am an excellent predecessor for you.' That was the reason for my smiling."

The Prophet's pain increased and Fâṭimah's sorrow increased over the imminent departure of the greatest father and the most honourable Prophet.

The Messenger of Allah (ﷺ) then departed for the Highest Companionship; and all that Fâṭimah could repeat were these sorrowful and painful words:

"My father! My father! He answered the call of his Lord; Paradise is his abode; how close he is to his Lord!"

She was extremely grief-stricken, shedding bitter tears.

'Ali was also greatly distressed, seeing his noble Prophet, his beloved cousin and father-in-law dying. He wept bitterly and eulogized him with the following words:

"O' Allah's Messenger! May my father and mother be your ransom! Your death has put end to what did not end with the death of other Prophets. With your death, there are no more divine revelations. You are so special that you are enough a consolation for the loss any other person or thing; and you are so general that all people are equal in your estimation. Had it not been that you have enjoined patience and prohibited anguish, we would have cried our eyes out and the disease and grief would have been prolonged. But we could not resist it."

May my father and mother be your ransom!

Az-Zahrâh' — Fâṭimah — also cried profusely. And all the Muslims cried for the death of their Prophet and Messenger, Muhammad (ﷺ). But they remembered the saying of Allah:

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ ۚ أَفَإِين مَّاتَ أَوْ قُتِلَ انقَلَبْتُمْ
عَلَىٰٓ أَعْقَٰبِكُمْ ۚ وَمَن يَنقَلِبْ عَلَىٰ عَقِبَيْهِ فَلَن يَضُرَّ ٱللَّهَ شَيْـًٔا ۗ وَسَيَجْزِى ٱللَّهُ
ٱلشَّٰكِرِينَ ﴿١٤٤﴾﴾ (سورة آل عمران: ١٤٤)

﴾Muhammad is no more than a Messenger, and indeed [many] Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels [as disbelievers]? And he who turns back on his heels, not the least harm will he do to Allah; and Allah will give reward to those who are grateful.﴿ *(Qur'an 3: 144)*

And His saying:

﴿وَمَا جَعَلْنَا لِبَشَرٍ مِّن قَبْلِكَ ٱلْخُلْدَ ۖ أَفَإِين مِّتَّ فَهُمُ ٱلْخَٰلِدُونَ ﴿٣٤﴾﴾

(سورة الأنبياء: ٣٤)

﴾And We granted not to any human being immortality before you [O' Muhammad] then if you die, would they live forever?﴿

(Qur'an 21: 34)

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Her death

The Messenger of Allah (ﷺ) had given his daughter, Fâṭimah glad tiding that she would be the first among surviving members of his household to join him. She found some solace in this glad tiding.

Days passed by while Fâṭimah took care of her home, managed the affairs of her husband and continued fulfilling her obligations towards her children.

About six months after the Prophet's death, she was taken ill and joined her father. Her pure soul departed to its Lord where it met the souls of her father, mother and sisters in the *'Illiyeen*, in the company of the souls of the Prophets, the sincere servants of Allah, the martyrs and the righteous. And excellent are those as companions.

Her husband, 'Ali and her uncle 'Abbâs performed funeral prayers on her. She was buried at Baqee' on Tuesday night, 3rd of Ramaḍân 11 A.H. She was aged of twenty-nine.

May Allah be pleased with Fâṭimah, az-Zahrâ', the Prophet's favourite daughter, wife of 'Ali, the leader of the pious; and mother of Ḥasan and Ḥusayn — father of the martyrs, and Zaynab the heroine of Karbalâ! May He please them all!

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In the course of the past few pages, we have together spent some time with a bunch of aromatic flower that originated from the

household of the Prophet (ﷺ): Zaynab, Ruqayyah, Umm Kulthoom and Fâṭimah.

We abridged their long years of life, the great events of their lives and their effective being around the Messenger (ﷺ) that had impact on the events of those years — in special and general sense.

Whether we talked about them extensively or briefly, we can never be able to fully fulfil our obligations — and that of the Ummah — to them. This is because; a small aspect of the life of anyone of them has wide and deep meanings that cannot be clear to us and the wisdom of which we could not explore.

This part strongly connected to the life of the Prophet (ﷺ) — not only in the family aspect — but also in the aspect of the Prophethood and Messengership.

I have a hope in Allah that I have succeeded. If it is so, the success is from Him alone. But if there is any fault that is from me. Allah protects His righteous servants, and He knows the intentions.

Final Note

We have roamed all over the horizons; and for quite sometimes, we lived with some clear signs and shinning stars that left illuminating lights on the pages of history. These stars lightened the way for coming generations so that they would not go astray.

We are now many distances away from them. We have broken the links, cast aside the light, wasted our lives in the abyss of darkness and plunged deep into all kinds of lusts. Nothing is left but weak threads that are also on the brink of disappearing into the oblivion.

Do you think that the personalities, about whose lives we have just read, are mere myths, superstitions or illusions and not real?

The illusion of the age in which we live has, in its entirety, blocked our hearts and minds, blotted out our visions and sights and made us lose all elements of distinction and ability to understand and see the right path, the straight path of Allah that is made for those who want to remember Allah or give thanks to Him. It is a way through which we are meant to remember the reality not illusions! And to have a strong and pleasant revival through which we can rightly lay claim to the quality of the best nation that Allah refers to in His saying:

﴿كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنكَرِ وَتُؤْمِنُونَ بِاللَّهِ ... ﴿١١٠﴾﴾

(سورة آل عمران: ١١٠)

﴾You [true believers in Islamic Monotheism, and real followers of Prophet Muhammad and his Sunnah] are the best of peoples ever raised up for mankind; you enjoin *al-Ma'roof* [i.e. Islamic Monotheism and all that Islam has ordained] and forbid *al-Munkar* [polytheism, disbelief and all that Islam has forbidden], and you believe in Allah...﴿ *(Qur'an 3: 110)*

We want *Eemân* to burn fervently in us, its light to shine brilliantly in our souls and its blessings to spread all over aspects of our lives. We want the obligation commanding all that is good and prohibiting all that is evil to take its root in our society, in all its senses far from falsehood, deceptions and frivolities.

We want the Muslim family to transform into a new institution under a judicious, tender and compassionate motherhood that believes in Allah and is pure and pious.

We want a Muslim woman who is not deviating or causing temptations!

A woman who is not authoritative, crude or obstinate...

A woman who is far from slandering, idle talk or foolishness...

A woman who takes the women who are around the Messenger of Allah (ﷺ) as her role models!

O' Allah! You are the Giver of guidance, the Helper and the Protector of the pious!

All praise is Yours in this world and in the Hereafter; and there is neither power nor strength except with You. You are the Most Merciful of all those who show mercy.

Glossary

'Âlameen	عالمين	: Mankind and jinn, universe
Âmeen	آمين	: O' Allah accept our invocation
Al-Hajar al-Aswad	الحجر الاسود	: The black stone placed at the corner beside the door of Ka'bah, in Makkah
Al-Isrâ'	الاسراء	: Lit. the journey by night; name of the 117th Soorah of the Qur'an, the night journey of the Prophet from Makkah to Jerusalem on 27th of Rajab before Hijrah
Ar-Rijs	الرجس	: Evil deeds and sins
Ar-Rujz	الرُّجز	: The idols
Aṣ-Ṣâbiroon	الصّابرون	: Sing. *Ṣâbir*; The patient ones, people ready to bear all difficulties with patience for Islam
Aṣ-Ṣiddeeq	الصِدّيق	: The truthful, a person answering the call of Islam spontaneously
Ooqiyah	أوقيه	: Pl. *awâq*; A measure of silver, equal to forty dirhams or 123 gms. of silver
Bay'ah	بيعة	: Pledge of allegiance
Bay'ah ar-Riḍwân	بيعة الرِضوان	: A pledge to fight to the last was taken by the Prophet under a tree at Ḥudaybiyah when a news reached that 'Uthmân (who was there to negotiate) is martyred in Makkah. Later the news proved to be

		false and he returned to the Prophet
Birr	بِرّ	: Righteousness, piety
Da'wah	دعوة	: Preaching, preaching Islam
Diyah	دية	: Blood money, i.e., compensation for homicide offered by the assassin to the survivors of the person killed in lieu of life for a life
Eemân	إيمان	: Faith, belief
Fajr	فجر	: Dawn, Dawn prayer, name of the 89th *Soorah* of the Qur'an
Firdaws	فردوس	: The highest station in Paradise
Fitnah	فتنة	: Tribulation, oppression
Ghazwah	غزوة	: Pl. *Ghazwât*; Military expedition especially the one participated by the Prophet
Ḥasan	حَسَنْ	: Lit. Good; In hadith terminology a prophetic hadith with approved chain of transmitters but lesser than *ṣaḥeeḥ*
Ḥijâb	حِجاب	: Veil
Hawdaj	هودج	: A litter carried by a camel, a seat for two or more, usually with a canopy
Ifk	إفك	: Forged statement, lie
Iḥrâm	إحرام	: Dress code for 'Umrah and Ḥajj
Illiyeen	عِلّيين	: A register wherein the good deeds of the pious and righteous people are recorded
'Ishâ'	عشاء	: The Night prayer
Ma'roof	معروف	: Lit. Well known, generally accepted; All that which Islam ordains

Mahr	مهر	: Bridal money paid by the groom to his bride at the time of *Nikâh* — marriage contract
Maḥram	مَحْرَم	: Being in a degree of consanguinity precluding marriage, a man whom a woman may never marry because of the degree of closeness of the blood-relationship, i.e., father, brother, son, uncle, father-in-law, etc. A woman is not required to veil in front of him
Masad	مسد	: Palm fiber, mentioned in 111th *Soorah* of the Qur'an
Masâkeen	مساكين	: Sing. *Miskeen*; Poor, needy
Mawla	مولى	: Pl. *Mawâlee*; Lord, Master, Protector and also slave, freed slave, with whom a tie of *mawlâ* is established usually by having been slaves and then set free
Mu'adh-dhin	مؤذّن	: Caller to prayer
Mudd	مُدّ	: Pl. *Amdâd* or *Midâd*; a measure of volume, approximately a double-handed scoop
Mujâhid	مجاهد	: Pl. *Mujâhideen*; A fighter for the cause of Allah
Nawâfil	نوافل	: Sing. *Nafl*; Optional acts of worship like, prayer, fasting, etc.
Rak'ah	ركعة	: A unit in prayer
Rooḥ	روح	: Pl. *Arwâḥ*; the soul, vital spirit
Ṣadaqât	صدقات	: Sing. *Ṣadaqah*; Alms in general and also zakah

Ṣaḥeeḥ	صحيح	: Authetic, a hadith term used to denote the narration most authentic and acceptable
Sakeenah	سكينة	: Tranquility, calmness, reassurance
Salâm	سلام	: Peace
Ṣawm	صوم	: Fasting, a pillar of Islam
Seerah	سيرة	: Biography, generally Prophet's and his Companions biography
Shahâdah	شهادة	: Twin testimony of faith, i.e., there is no deity save and except Allah and Muhammad is His messenger
Soorah	سورة	: Chapter of the Qur'an
Takbeer	تكبير	: To say, '*Allâhu Akbar*' — 'Allah is All-Great'
Tashahhud	تشهّد	: Lit. To make *Shahâdah*; Sitting in the second and/ or the last *rak'ah* — unit of prayer — after *sajdah* — prostration — and reciting *Taḥaiyyât*
Tawḥeed	توحيد	: Oneness of Allah, Islamic monotheism
'Umrat al-Qaḍâ'	عمرة القضاء	: An 'Umrah which could, for any reason, not be performed and is compensated for

Directory of Symbols

(سبحانه وتعالى): *Ṣubḥânahu wa Ta'âla* — 'The Exalted'

(ﷺ): *Ṣallâ-Allâhu 'Alayhi wa Sallam* — 'Blessings and peace be upon him'

(عليه السلام): *'Alayhis-Salâm* — 'May peace be upon him'

(رضي الله عنه): *Raḍia Allâhu 'Anhu* — 'May Allah be pleased with him'

(رضي الله عنها): *Raḍia Allâhu 'Anhâ* — 'May Allah be pleased with her'